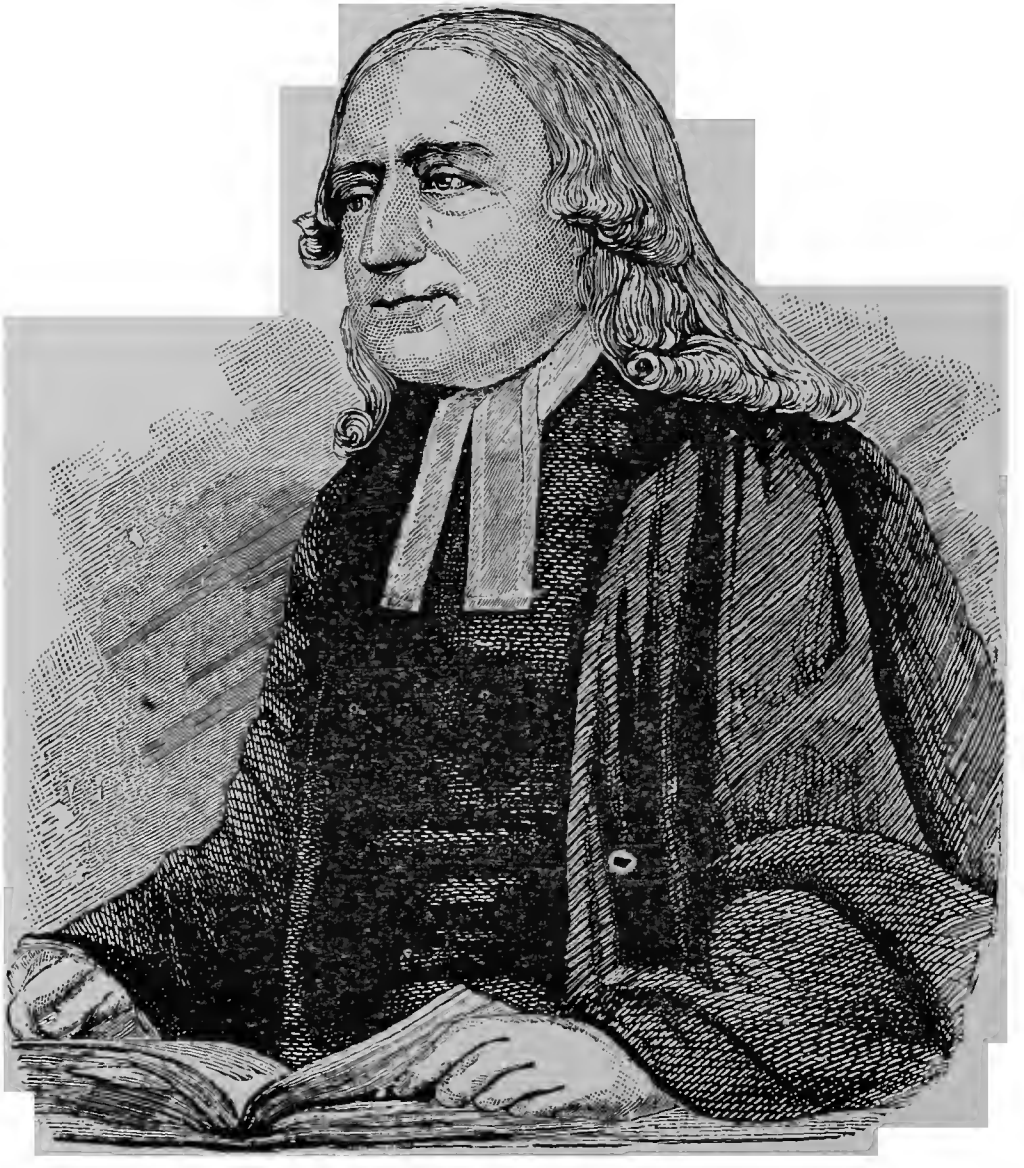

JOHN WESLEY.

BORN JANUARY 17TH, 1703. DIED MARCH 2ND, 1791.

"The best of all is, God is with us."

CENTENNIAL

OF

CANADIAN METHODISM

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PREFACE.

IN this book representatives of the different branches of which the united Methodist Church in this country is now composed, give from their respective points of view a brief record of the historical development of Methodism in this land. No control is sought to be exercised over the expression of individual opinion. It is possible that in the treatment of what were at the time strongly disputed topics, there may be expressed some variety of judgment; but as these are now dead issues, with respect to which we can agree to differ, it is thought best to leave untouched such expressions. It is a happy thought that at the close of the first century of Methodism in Canada all these causes of dispute and of difference between brethren are now laid aside, and that we can calmly survey what was once a hotly disputed field. At no previous period in the history of Methodism in this land could this have been possible, and in no other land beneath the sun is it possible yet.

The different phases of church life and church work—missionary, educational, literary, statistical and the like—are treated by persons having special facilities for treating the same. It was felt by the General Conference, which authorized the publication of this book, that it would have been a misfortune to allow this opportunity to pass without summing up the progress of the century. With devout hearts we may well exclaim, "What hath God wrought!" If with limited means and divided efforts in this sparsely settled country so much has been accomplished in the past, what may we not expect as the result of the larger endowment and greater number and more favourable opportunities of the future!

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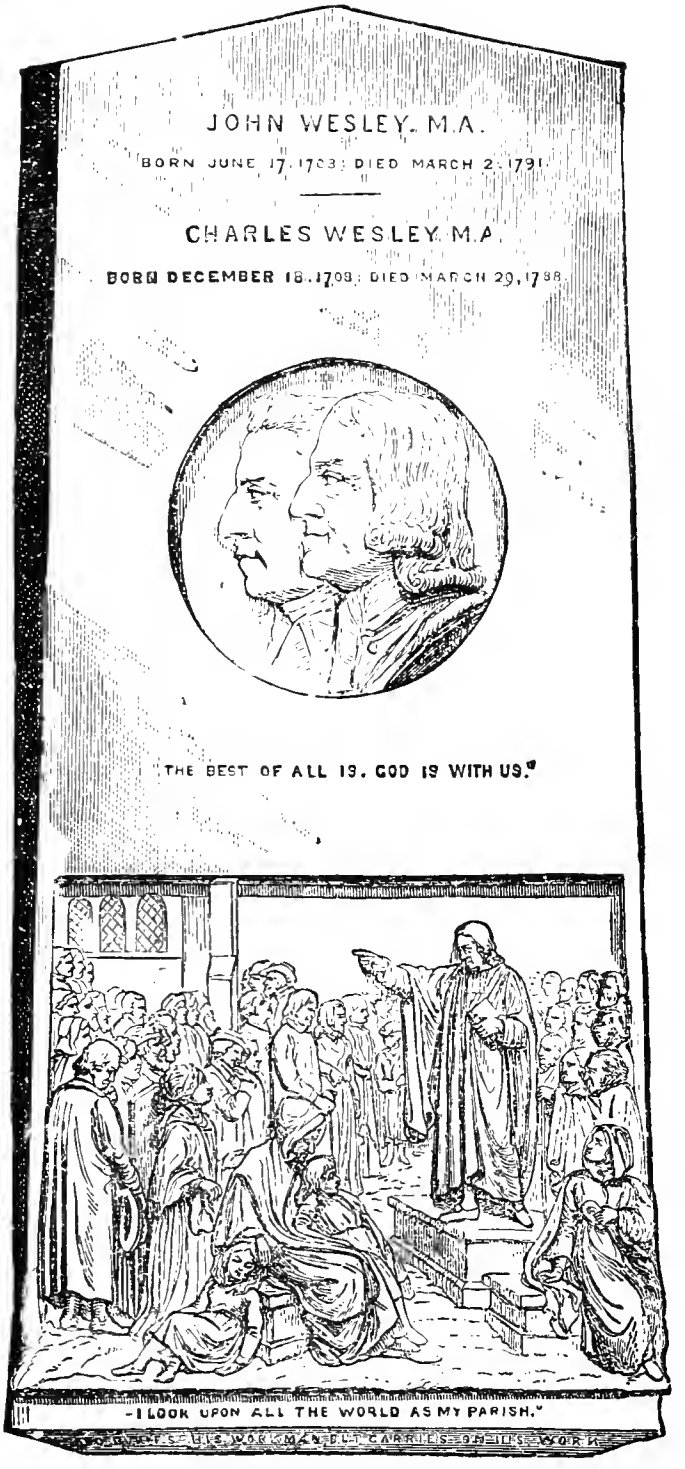

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CONTENTS.

PAGE.

THE PROVIDENTIAL RISE OF THE WESLEYAN REVIVAL. *Rev. George Douglas, D.D., LL.D.* 9

HISTORICAL SKETCH OF METHODISM IN THE EASTERN PROVINCES..... *Rev. John Lathern, D.D.* 27

HISTORICAL SKETCH OF THE WESLEYAN METHODIST CHURCH IN UPPER AND LOWER CANADA. *Rev. Hugh Johnston, M.A., D.D.* 55

HISTORICAL SKETCH OF THE METHODIST NEW CONNEXION CHURCH IN CANADA....*Rev. William Williams, D.D.* 95

THE METHODIST CHURCH OF CANADA, 1873-1883. *Rev. E. H. Dewart, D.D.* 127

HISTORICAL SKETCH OF THE METHODIST EPISCOPAL CHURCH IN CANADA. ..... *Rev. S. G. Stone, D.D.* 149

HISTORICAL SKETCH OF THE PRIMITIVE METHODIST CHURCH IN CANADA. ..... *Rev. J. Cooper Antliff, D.D.* 181

THE BIBLE CHRISTIAN CHURCH.....*Rev. George Webber* 205

THE METHODIST CHURCH.....*Rev. Albert Carman, D.D.* 229

THE METHODIST CHURCH IN RELATION TO MISSIONS. *Rev. Alexander Sutherland, D.D.* 253

METHODIST LITERATURE AND METHODIST SUNDAY-SCHOOLS. *Rev. W. H. Withrow, D.D., F.R.S.C* 273

METHODIST EDUCATION IN CANADA. *Rev. Nathanael Burwash, S.T.D.* 297

STATISTICAL RECORD OF THE PROGRESS OF METHODISM IN CANADA DURING THE FIRST ONE HUNDRED YEARS OF ITS HISTORY .....*Rev. George H. Cornish, LL.D.* 331

SUSANNA WESLEY,

THE MOTHER OF METHODISM.

THE PROVIDENTIAL RISE OF THE WESLEYAN REVIVAL.

By the Rev. George Douglas, D.D., LL.D.,
Principal of the Wesleyan Theological College, Montreal.

THE history of the Church in its evolution through the ages is a perpetual attestation to the immensity of the divine resources, not only in ordaining and rendering all events subservient to its interests, but in bringing forward at the appointed time those types of mental and moral manhood, as instrumental agencies, which its ever-advancing necessities may require. How does history authenticate the fact that God not only appoints men gifted with plenary inspiration, but men uninspired, to accomplish His purpose in the regeneration of the world? When in the post-apostolic period it became necessary to formulate and vindicate the fundamental truths of Christianity against the Gnostic and Arian heresies, Athanasius and Cyril appear, whose searching and subtle intellects confronted the wondrous problems of Deity, and gave those definitions of the person of Christ and the Trinity which have commanded the homage of the universal Church.

Early in the history of Christian life and worship, the demand arose for the enthusiasm of song. Gifted with devout and poetic skill, John of Damascus, and in later times Bernard, penned their hymns, while Gregory, and

Ambrose of Milan, in their chants and cantatas voiced these noble hymns in all the melodies of music.

Long before a sacred literature was born, we find that genius consecrated its powers, and became an educating force by which the multitudes were familiarized with religious thought. In the cartoons and statuary of Raphael and Angelo, incarnated in fresco and stone, there was an ever-open Gospel in which were recorded, in tinted and glowing colors, the leading events of Christianity. It was in the mediæval times, when the inner life of the Church had gone down to zero, that the schools of the Mystics were originated, and the writings of Thomas à Kempis, Molinos, and Fénélon, attest how deep was the spiritual life which God had commissioned them to awaken. At length papacy, insolent as in the times of Hildebrand, avenging in its cruelty and abject in its corruption, became a burden intolerable to the nations, when Luther, Zwingli, and Melanchthon arose, renounced the yoke of Rome, and led the way in the Reformation of the fifteenth century. With the advent of the Wyclif Bible in England, Wyclif, compassionating those wasted and trodden down by feudal despotism, sent forth one hundred men, loyal to the truth, to preach a Gospel of uplifting to the poor. Branded by the stigma of Lollards, and discounted by the grandees of the times, they yet lived on and blossomed into the Puritanism of another age. Never, in the history of the Church, did a great leader appear more essential than in the period immediately preceding the great Methodist revival.

The early part of the eighteenth century is one of the darkest pages in the religious history of England. The Restoration witnessed a complete reaction from the stri-

gencies which marked society under the puritanic rule of Cromwell. It gave rise to a libertine literature, which found its expression in the nameless degradation of its dramatists, and the social corruption which abounded in the higher life of the nation. The infidelity of Lord Herbert had alienated the aristocracy from the Church, while that of Tyndal and Wolston had taken hold of the popular mind, so that the press abounded with the most g ; and ribald attacks on all that was noble and virtuous in man. The clergy of the Establishment were intolerant in the extreme, and with but few exceptions made no pretensions to piety, and in some instances not even to morality itself. The Nonconformist successors of Doddridge had inclined toward the principles of Socinianism, while the poorer classes were steeped in ignorance, and had descended to a depravity well-nigh beyond conception. The impartial historian frankly admits that all language fails to adequately picture the deterioration which rested alike on all classes, from titled nobles to barbarous toilers in the grim and dismal mines of the North.

In the obscure rectory of Epworth, amid the marshy fens of Lincolnshire, a child was born to one of the noblest mothers that God ever gave to counsel and inspire a son ; a son who, in the allotment of heaven, was to become the modern apostle to revive the Church and regenerate society ; a son whose line was destined to go out into all the earth, and his words unto the ends of the world. The name of John Wesley will gather strength with the years ; and already he stands as one of the most prominent and remarkable agents whom Providence has ever brought forward for the accomplishment of a great work. Feeble in its beginnings, the ages only will tell the grandeur of its consummation.

In briefly sketching the elements which conspire to render Wesley foremost of all revivalists whom the Church has ever witnessed, we propose to notice the System of Truth which he accepted, the Character of his Spiritual Life, the Style of his Preaching, and his Power of Organization as seen in the means which he employed to give permanence to his work.

As a first and fundamental point, we notice that system of theological truth which Wesley formulated and has given as a heritage to the Church. It has seldom fallen to the lot of man to be endowed with a mind so full, so many-sided, as that with which he was intrusted. While it would be untrue to claim for him the inductive power of Bacon; or to assert that he could walk the inner sanctuary of the soul with the stately tread of Shakspeare, who flashed the torch-light of his genius into the remotest corners of the heart; or that he could wield the philosophic argument of Butler; yet the more profoundly we study his natural endowments the more we are impressed with their remarkable character. He was gifted with a breadth of understanding and a logical acumen which enabled him to grasp any subject which came within the limits of human thought. In him there was reverence for authority, and yet a mental daring which led him into new fields of investigation; an impartiality which refused to be biased, but calmly weighed the claims of rival sytems. He had a spiritual insight which truly belongs to higher souls, by which they discern the affinities and relations of things spiritual. In addition to these natural endowments, he enjoyed that wide scholarship and rare culture which the then first university in the world could supply. Thus furnished, he early in his career laid the foundations of that

theological system which, it is not too much to say, is at once the most comprehensive, scriptural, and best adapted for evangelistic work which the schools have ever given to the Church; a system which is ever-widening in its influence, modifying other types of religious thought, and which gives promise of becoming the theology of the Church of the future. Thus gifted by nature and cultured by art, he seems to have contemplated every system which had been propounded to the Church. Eliminating what was false, he retained what was scriptural, and combined them with matchless skill. How manifestly does this appear! He accepted the Augustinian doctrine of sin, but rejected its theory of decrees. He accepted the Pelagian doctrine of the will, but repudiated that teaching which denied the depravity of man and the necessity of spiritual aid. He accepted the spectacular theory of Abelard, and the substitutional theory of Anselm, relative to the work of Christ, but utterly rejected the rationalism of the one, and the commercial theory of the atonement of the other. He accepted the perfectionist theory and deep spirituality taught by Pascal and the Port Royalists, but rejected their quietist teachings, which destroy all the benevolent activities of Christian life. He accepted the doctrine of universal redemption as taught by the early Arminians, but was careful to denounce the semi-Pelagian laxity which marked the teachings of the later schools of Remonstrants. He joined with the several Socinian schools in exalting the benevolence and mercy of God, but never faltered in his declaration of the perpetuity of punishment. Magnifying the efficiency of divine grace with the most earnest of Calvinists, he at the same time asserted that salvation was dependent on the volitions of a will that was radically free.

It is impossible to overestimate the influence of the theology of Wesley. If we accept the terms employed in modern theological science, its anthropology confronted and modified to an extent that has been underestimated, the sensuous philosophy of Locke, which, running its downward course, degenerated into the materialism of France, and all the degradation of the positive philosophy of Comte. By asserting the liberty of the moral agent, it vindicated the spiritual nature and essential royalty of man. Its soteriology modified and softened that ultra-Calvinism which overlooked the necessity of personal holiness by a misconception of the nature of Christ's atoning work and the office and work of the Spirit; while its eschatology rejects the wild and dreamy vagaries of millenarianism, and that monstrous assumption that untainted innocency and desperado villainy will be congregated forever in that state where retribution is unknown. How grandly comprehensive, how profoundly scriptural, and how intensely practical is this system of theology! It is pre-eminently the theology of the evangelist who seeks to revive and extend spiritual religion.

It contemp'ates man as utterly lost, and with the knife of the moral anatomist reveals the deep and festering depravity of the human heart. Generous as God's own sunlight, it looks every man in the face and says, "Christ died for you." Vindicating the reality of supernatural communication to the spirit of man, it publishes the glad evangel that the invited Spirit will throne himself as a witness of sonship and a comforter divine in every willing heart. It holds out the possibilities of a victory over the apostate nature by asserting a sanctification which is entire, and a perfection in love which is not ultimate and final, but progressive in its development forever. Such

was the system of religious truth with which Wesley started on his mighty career of evangelistic labour. The world has never seen a formula which has more practically unfolded the Spirit of the Gospel, and given it an adaptation to the average intelligence of man. Though scholastic in its origin, yet as he and his coadjutors rang it out over the land, it became a power imperial to sway human hearts and sweep them into the kingdom of God. And this theology, because of its intense loyalty to the Scriptur is gathering strength with the years. It is moulding the method of all Churches, and is the right arm of power to every man who aspires to lift up and save the race. Its character is written on every page of the history of the mightiest revival which the Church has ever known.

From the theology of Wesley we come to a consideration of its influence over his own mind as seen in his experimental life. We have already referred to the rare mental endowments with which God had intrusted him. Not inferior were those qualities which conspired to build up that Christian manhood which made him pre eminent as a minister of God.

Foremost among those qualities was a will-power which would have made him eminent in any sphere. Meteors flash and darken again, but planets burn steadily in their orbits. Wesley swung the round of his earthly orbit with unfaltering purpose and ever-increasing brilliance. There is an heroic grandeur in that constancy which carried him directly forward in the accomplishment of his great life-work. With this power of will there was a native integrity and sympathy with the spiritual which is constantly evident throughout his career. Several agencies conspired to fit him for his great work. The first was a sympathy with

mediæval asceticism. The lives of Lopez, Lawrence, and François Xavier had early arrested his attention. Accordingly, we find that the history of the Oxford Methodists very clearly brings out the ascetic mould in which the piety of Wesley was cast. The whole of their life assumed the form of monastic order. Their time was divided by seasons of fasting and solitude. Restrictions were placed upon their social intercourse, habits of thought, and daily action. This period was a sort of moral gymnasium in which his spirit was trained and toned, in which his conscience was educated, and in which his duty became the pole-star of his life. Like another Ignatius Loyola, though in the spirit of a servant rather than of a son, he was ready to cross seas and continents at what he believed to be the call of duty. Wesley never forgot the moral discipline and advantage of this period of his life. Indeed, he regretfully declares that an observance of these rules would have been helpful throughout his entire career. It may be safely doubted whether any man ever accomplished much for God who was not subjected to a like discipline. The lives of Luther, Spener and Knox give marked indications of that self-abnegation which gave fibre and power to their manhood, and, under God, made them mighty for the accomplishment of His purposes.

But while the ascetic principles which shaped his early religious life induced a habit of introspection and developed a certain thoroughness and depth in his inner life, it must not be overlooked that Wesley stands forever a debtor to that Moravian type of piety which so largely influenced the entire of his subsequent career.

The distinguishing attributes of Moravian piety were its

vivid realization of spiritual truth, its demand for an inner consciousness of the divine favour wrought out by the Spirit of God, its joyous aggressiveness, its unquestioning faith, and its loyalty to the Divine Word. There are, doubtless, some features of Moravian teaching, as propounded by Zinzendorf, that must be questioned; but the tone of piety is sweet and beautiful in the extreme. Its impelling power is seen in the fact that a comparatively few Church has lifted its banner in mission stations over all the earth to an extent unequalled by any Church of similar strength. No sooner had Wesley come under the experimental teachings of Moravians like Böhler than he beheld the ways of God more perfectly, and from the night when he felt his heart strangely warmed while reading on the atonement in the Epistle to the Romans, a new power possessed him. Fired by the enthusiasm of divine love, he henceforth more fully gave his entire being to evangelistic labours. But the full power of Wesley's spiritual life stands inseparably connected with his acceptance of the doctrine of Christian Perfection. In his "Plain Account" of this doctrine we find that from the very beginning of his spiritual life his mind had been divinely drawn in this direction. Thomas à Kempis' "Imitation of Christ" and Jeremy Taylor's "Holy Living" first kindled aspirations for this grace.

Evidence of his early soul-yearnings is found in the fact that, when at Savannah, he penned the lines:—

> "Is there a thing beneath the sun,
> That strives with Thee my heart to share?
> Ah, tear it thence, and reign alone,
> The Lord of every motion there."

And on his return voyage he wrote:—

" O grant that nothing in my soul
May dwell, but Thy pure love alone!
O may Thy love possess me whole,
My joy, my treasure, and my crown:
Strange flames far from my heart remove;
My every act, word, thought be love!"

If there be one master-passion which above all other absorbed the soul of Wesley, it was his intense admiration of the exquisite beauty of holiness which permeates and robes the character with the radiance of heaven. His ever abiding desire was, that it should crown his own life and constitute the beatitude of others. As the mariner's needle points to the pole, so his heart turned to those who glorified this truth.

The estimate which he set upon this experience of entire sanctification is shown in his repeated declarations that it constitutes the great power of the Church, and that wherever it was preached clearly and definitely, as a present experience, the work of God revived. Wherever Christians rose to its attainment, they became invested with a new power, which made them potential agents in the work of God; and he does not hesitate to declare, that if this truth should become obsolete in the Methodist Church, its glory as a revival Church, would forever pass away. Holiness unto the Lord was, he declared, the great *depositum* intrusted to Methodism, distinguishing it from every other section of the Church of Christ.

In the three stages which mark the spiritual life of Wesley there is a remarkable preparation for his great work as the revivalist of the eighteenth century. The ascetic period gave him the mastery of the human heart, and armed him with power to search the conscience. The attainment of the Moravian type of piety led him out in the

line of immediate conversion and spiritual attestation to the heart, while the acceptance of Christian perfection enabled him to guide the Church into that consecration which would make its members collaborators in the work of spreading scriptural holiness throughout the land.

But from his inner life we may pass on to notice that style of preaching which Wesley employed in accomplishing his great work. The history of the pulpit is in a sense the history of the Church, reflecting, as it does, the spirit of the age. Thus, in the apostolic times we have the age of direct statement, as found in Justin Martyr; the age of allegory, which found its exponent in Origen; the age of superstition, as expressed in the Montanists; the age of ecclesiasticism, in Gregory the Great; the age of doctrine, in the times of the Reformation; the age of polemics, in the sixteenth century; and the age of exposition, which found its expression in the great productions of Owen and Howe. It was reserved for Wesley to inaugurate a new method of preaching, which, divested of scholastic forms, should at once command the homage of intellect and the heart of untutored simplicity.

The eighteenth century has given us only two names illustrious for pulpit eloquence: Wesley and Whitefield. If one was the Demosthenes of the age, the other was the Seneca. The one was bold, impassioned, full of declamatory power and emotional force; the other was calm, cultured, searching, clear, and powerful in appeal. While the grandeur of Whitefield's pulpit eloquence swayed for the time, the convincing and heart-searching appeals of Wesley left a more permanent impression on the age. Stars were they both of the first magnitude; binary stars, that revolve

around each other and shed the refulgence of their light o the darkness of their times ; but while the lustre of the on is dimming with the years, that of the other is ever increas ing in the growing magnitude and permanence of that worl which he began. It is conceded by the historians o Wesley, that, while his printed sermons indicate th theology of his preaching, they furnish but an imperfec conception of that popular power which he wielded. Si Walter Scott heard him in his early life, and bears testimon to his great versatility, employing argument and anecdote, th simplicity of conversational address, and yet an all-pervadin and incisive earnestness which was potent to arrest all wh heard it. The preaching of Wesley had always for it object the accomplishment of definite results. Recognizin man as exposed to an eternal penalty on account of sin, an yet unconscious of his peril, he proclaimed the law in all it conscience-searching significance, and uncovered that dar immortality to which unsaved men were hastening, with vividness and power that awoke the guilty sinner, an prompted him to flee from the wrath to come.

It is a complaint throughout the Churches that the spiri of deep conviction and thorough repentance is seldo witnessed as in the past. May this not arise from the wan of that tremendous and searching appeal in the moder pulpit which marked the ministry of Wesley and his coad jutors ? To the truly awakened man he brought the fulnes of the Gospel, offered an immediate pardon, and insiste upon the attainment of a witnessing Spirit, as authenticat ing the reality of the gift conferred. With sharpnes of definition he kept ever reiterating the privilege of son ship, and never ceased to urge on those who had receive the marks of sonship the necessity of perfecting holiness i the fear of the Lord.

The preaching of Wesley presents a marked contrast to that class who decry all dogmatic teaching, and would emasculate the Gospel of those great distinctive truths which constitute the bones and sinews and fibres of our Christianity. What gave strength to his teaching was the perpetual presentation of doctrine in its practical relation to the experimental life of man. It was thus an educating force, and, being surcharged with that d' ıe influence which flowed out from his personal consecration and union with God, it became mightily transforming, making the moral wilderness to rejoice and blossom as a rose.

Nothing more fully reveals the grand possibilities which inhere in man than the magnitude of those forces which belong to one who is called, commissioned, and anointed to proclaim the Gospel. We admire the power and skill of the artist who evokes from the instrument of music its many voices, weaving them into harmonies and planting them in the soul so that they live in the memory along the years; but what is this to the achievement of the preacher who wakes the silent souls of thousands into melodies divine and sends them singing through the great forever, waking in turn music in other hearts as they go to the mountains of myrrh and frankincense, where the day breaks and the shadows flee away! Such was the power of Wesley. From his lips came words that moved the spirits of multitudes toward God, and from that centre there has gone out a power which is ever accumulating with the march of time, working out the regeneration of mighty militant hosts on earth and lifting uncounted millions to the skies.

With a theology such as we have described, wielded by an agent so consecrated, and in a manner so adapted to pro-

duce immediate results, we cannot wonder that over all the land the flame of revival was kindled to an extent such as the Church had never witnessed. The success which crowned the ministry of Wesley brought into play what must be regarded as one of the crowning attributes of his character—his power of organization. Nothing so distinguishes the essential greatness of a man, and gives to him such historic pre-eminence, as the power to organize. The names that stand peerless in government, in war, and in the annals of the Church, were, perhaps, more distinguished in this particular than in any other. This talent for government Wesley possessed in an extraordinary degree. He had, says Macaulay, the genius of a Richelieu in directing and controlling men. The first outcome of this power was seen in his ability to read the character of men, and select his agents to co-operate with him in his work. It was no ordinary soul that could choose his agents from every class, fling over them the spell of his inspiration, and hold them in line with a precision that well-nigh approached the rigidity of military discipline. Yet this was the sublime spectacle which was witnessed in the last century. Men throughout the isles and over the seas responded to his call, and loyally toiled at his bidding for the evangelization of the world.

The genius of Wesley for organization was further seen in the adjustment to the nature of man of that economy which he has given to the Church. The Protestant Church had hitherto resolved itself into two historic forms, the elaborate ritualism of Episcopacy, and the rigid baldness of Presbyterianism; in the one, the worship assumed a sensuous form, appealing to the senses; in the other, there was a certain cold and unattractive formalism. The quick intelli-

gence of Wesley at once grasped the situation; he recognized the power of social influence, and, as a first step, established those class-meetings and modern *agapæ*, or love-feasts, which have developed the spirit of testimony, and generated a warmth of Christian affection that largely constitutes the distinguishing bond of Methodism.

With this provision for Christian fellowship he organized a system of accurate supervision, by the appointment of an order of sub-pastors, or leaders, whose mission it should be to watch over the individuals intrusted to their care to an extent beyond the power of the ordained pastorate. The wisdom of this appointment all must acknowledge who are familiar with the tendencies of human nature to recede from that position into which they have been brought in times of religious revival, and to renounce their allegiance to God. An eminent prelate has well said, that nothing in Methodism more evinces the far-seeing sagacity of Wesley than his expedient to supply to his followers at once the opportunities for fellowship with the minutest oversight of individual interests.

It may well be doubted whether the social economy of Methodism could have been sustained without those wondrous spiritual songs which form the liturgy of the Methodist Church. The hymns of the Wesleys are undeniably the finest exponents of every phase of inner life that uninspired genius has ever given to enrich the psalmody of the Church. They strike every note in the possible of human experience, from despairing penitence up to ecstatic assurance, from tremulous doubt to an exultant faith that smiles serenely amid the wreck of earthly hopes, and sings its jubilate in anticipation of the coming inheritance. The hymns of the Wesleys have shaped the experimental life of

the Church, they have given it an impress of joy, and for the last century have made it the singing Church of Christendom, to witness before the world that Christianity is not to walk the ages robed in mourning, but with the light of heaven sparkling in her eye. Clad in garments of praise, with thanksgiving and the voice of melody, she is to testify that "happy is that people that is in such a case; yea, happy is that people whose God is the Lord."

No statement of Wesley's power to organize would be complete without marking the comprehensiveness of his aims, which gave him an elevation that seemed to overlook the ages, and anticipate the demands of an advancing civilization. Long before Methodism had built a school or college, Wesley had provided a series of elementary books to aid his untutored converts in the attainment of an adequate education. Recognizing the forces that slumber in cheap literature, he let loose these forces in tracts, pamphlets and magazines, ere yet man had dreamed of organizing tract societies. He thundered with strong invective against the liquor traffic a hundred years prior to the birth of prohibition, and sought to educate his followers to just conceptions of the political issues of their times. Whatever would give strength, endurance, and beauty to the Church; whatever would fit its members in the highest and noblest sense to make the best of both worlds, this great master-builder pressed into service and consecrated to God. Every type of Methodism over all the earth is at the present instinct with the organizing genius of Wesley. This has given to it permanence and power, and must project its influence along the line of its entire history.

Manifold are the lessons which the history of John Wesley as a revivalist suggests. Let none suppose that the

highest culture unfits for the revival work of the Church. The finest scholarship may be associated with the most enthusiastic zeal for the salvation of men.

Let none suppose that ministerial power must decline when the freshness and buoyancy of early manhood depart. With advancing years the influence and usefulness of Wesley's ministry increased, and the splendour of its even-tide far surpassed the glory of its dawn.

Whoever aspires to fill the horizon of his life with highest benediction to his race, and gather glory to himself that shall be enduring as the Eternal, let him emulate the spirit of Wesley and the grandeur of his consecration.

Sun of the morning, that openest the gates of the day, and comes blushing o'er the land and the sea, why marchest thou to thy throne in the heavens, filling the firmament with splendour? Why, but to symbolize the coming glory of the spiritually wise. "They that be wise shall shine as the firmament."

Star of the midnight hour, that has shone on patriarch and prophet, waking the wonder and admiration of ages and generations, why thy ceaseless burning? Why, but to show the abiding brilliance of the soul-winner. "They that turn many to righteousness shall shine as the stars for ever and ever."

HISTORICAL SKETCH OF METHODISM IN THE EASTERN PROVINCES.

By the Rev. John Lathern, D.D.

"A hundred years ago! What then?
There rose, the world to bless,
A little band of faithful men,
A cloud of witnesses."

—*James Montgomery.*

IN tracing a river to its source a number of springs are often found, and it is not always easy to distinguish between head-waters and tributaries. And so in regard to the rise of Methodism in the Eastern Conferences of Nova Scotia, New Brunswick and Prince Edward Island, and Newfoundland, we meet with more than one date of consecrated interest. A year before the introduction of Methodism into the United States, in 1775, Laurence Coughlin began his evangelical labours in Newfoundland. But the Rev. William Black was the founder of organized and perpetuated Wesleyan societies, and is justly regarded as the Apostle of Methodism in the Eastern Provinces. He was converted to God at a prayer-meeting held near Amherst in 1779. Several Yorkshire families had come out recently from England to occupy lands vacated by exiled Acadians. Scenes of Wesleyan revival were familiar to them. William Black was then nineteen years of age, at the formative

period of life, and full of bright, intellectual promise. Through genuine spiritual change he was led along unconsciously to a new history. As in the case of St. Paul, Luther, John Wesley, and other leaders of Christian thought and action, whose hearts have been "strangely warmed," that experimental fact of conversion held in it the germ of all that followed; flaming evangelism and soul-saving results, throwing over an otherwise inexplicable movement the luminous light of heavenly law.

The gifts of William Black were at once exercised in testimony and prayer. He saturated his mind with Wesley's evangelical sermons, while glorious hymns moulded his theology and enriched his vocabulary for the proclamation of a free and full salvation;

> "To praise the Lamb who died for all,
> The general Saviour of mankind."

The country was then new, having a population of about twelve thousand, and there must have been great spiritual destitution. Labourers were few. On the 10th of November, 1781, manifestly called to special work, the youthful evangelist started on his first excursion. The whole land was before him. He crossed the Tantramar marshes to forest settlements, and the log dwellings of lonely woodsmen, dotting the region between Amherst and the Petitcodiac river.

But in Pauline spirit and purpose, and with a genius for evangelism, William Black began to look at once to centres of population, whence lines of influence might radiate to extremities of the land. Windsor became an objective point of his mission. Failing to reach it by way of the Avon, rounding the magnificent Blomidon, he landed

at Cornwallis. On the 26th of May, he preached his first missionary sermon in Nova Scotia. We may well emphasize the date. On that memorable Sabbath, from ocean to ocean, through all the territory of what is now the Dominion of Canada, there was not another Methodist preacher. As might be expected, themes of supreme and infinite glory were announced on the occasion. His first text—the first also of Francis Asbury on this continent—was the affirmation of St. Paul: "For I determined not to know anything among you, save Jesus Christ and Him crucified." Passing through the land of Evangeline, Windsor was reached on the 5th of June, and, after a brief visit to the capital, he was back again to that town on the 16th. Congregations overflowed, an open-air service was held, souls were saved, a meeting for spiritual fellowship was organized, and Sabbath services were closed and crowned by a love-feast. The work proved to be of a genuine and permanent character, developed on thoroughly Wesleyan lines. Here, then, we stand beneath the morning sky, full of bright promise; an organized Methodism of the Maritime Provinces.

AN IMMENSE CIRCUIT.

The reflection of revival, like a pillar of light suddenly kindled in a dark place, caught the eye of distant watchers. In response to urgent appeal, Mr. Black became at once an itinerant preacher, and soon an immense circuit was formed. It led on the eastern side through an unbroken forest to Halifax, and extended westward down a noble valley, from the Avon to Annapolis. Consequent upon the closing of the revolutionary war, the year 1783 became one of memorable and historic interest in the country, for that summer the Loyalists landed in the Eastern Provinces. They came

w th a purpose to hew out homes from the forests primeval of Nova Scotia and New Brunswick; so that again, as with the Pilgrim Fathers,

> "The sounding aisles of the dim woods rang
> To the anthem of the free."

By a coincidence which one cannot but regard as providential, that great evangelistic movement initiated by Mr. Black took definite shape just in time to become a mighty moulding influence for a new population, estimated at not less than twenty thousand, and to form a potent factor in the development of a fine type of national and religious life in the Provinces.

On the 7th and 8th of May, 1783, sixteen sail of ships, with emigrants from New York, of whom a few were old John Street Methodists, anchored at Port Roseway, on the western part of Nova Scotia. Town lots were drawn, soldiers' tents furnished by Government, and there was a dream of making Shelburne a seat of future magnificence, in commerce and structures. The itinerant was soon on the ground, and, standing at a table in front of one of the tents, surrounded by the stumps of newly felled forest trees, he proclaimed the message of a great salvation. But the Word did not run and burn as at Liverpool on the same shore. There was amongst the Loyalists an element of ecclesiastical exclusiveness, and perhaps a recklessness generated by revolutionary experiences. From the outskirts of the crowd, a stone was hurled with force at the undaunted preacher, and he was threatened with vengeance. But he had the firm support of a little band of brethren, soon to be strengthened by an important accession. Another fleet of ships reached Shelburne the same fall, and

Mr. John Mann arrived with the refugees. He had been a local preacher in New York, and with his brother, Mr. James Mann, was soon after summoned to the ranks of an itinerant ministry.

Coasting a rocky shore, where "forests murmur and the surges roar," Mr. Black visited La Have, Liverpool and Shelburne. The itinerancy of that second year, 1783, comprised also repeated journeys through the Annapolis valley, visits to the Cumberland congregations, and an excursion across the gulf to Prince Edward Island, then known as St. John's. Leaving Cumberland early in the spring of 1784, the intrepid pioneer sailed from Halifax, on his second missionary tour, to settlements on the Atlantic coast. A visit was made to Birchtown, adjacent to Shelburne; a community of colored people, mostly liberated slaves and refugees, arrivals with the Loyalists. Here fourteen classes were formed. The work there arrested the attention of the venerable Wesley, as with still undimmed eye he scanned the various parts of his world-wide parish, and he regarded it "as a wonderful instance of the power of God." These families were mostly shipped away by the British Government to Sierra Leone, on the western coast of Africa, and there they furnished the nucleus of the first Methodist mission to the Dark Continent.

Thus from the surf-beat of the Atlantic to the mouth of the St. Lawrence, a vast circuit was formed within the space of a little more than two years. Very great must have been the exposure and fatigue of such travel in a new country. Reminiscences of old people afford an occasional glimpse of the condition of new settlements in this part of America. Roads through the interior were rough and almost impassable. Shores were skirted by dense woods

down to the water's edge. A single log was not always at hand to bridge the swollen and rapid stream. Often there was a perplexity as to which of the obscure paths might lead safely to destination. And welcome indeed to the preacher, amid the silence and seclusion of the deep and dense forest, were the shelter and hospitality of a log cabin, such as he might reach after long and weary hours of solitary travel. But the aspirations of the itinerant were scarcely to be bounded by the limits of the Eastern Provinces; and, prizing such indomitable energy, but knowing how to give prudent counsel, Wesley reminded him that Nova Scotia (then understood to include New Brunswick) and Newfoundland were sufficient for one circuit, *and it was not expedient to take in any part of the United States.*

John Wesley's letters to William Black (originals of which were for some time in possession of the writer) began early in 1783, and were continued to the close of life. They give evidence of a deep solicitude, habitual to the mind of England's great Apostle, for the promotion of a genuine work of God in the Provinces. At first, it was thought that preachers might be sent out from England; but Wesley's plan was to send only volunteers to America, and such did not offer. One or two, it was thought, might be spared from the United States. Acting upon the hint, his youthful correspondent started at once for Baltimore.

The now historic "Christmas Conference" of 1784 was to meet there under the presidency of Rev. Dr. Coke, who, in association with Francis Asbury, had been designated by Wesley for episcopal office and administration, thus paving the way for the perfected organization of the Methodist Church in America. Mr. Black's eloquent appeal to the

Conference evoked a deep sympathy for the work in the Provinces. His enthusiasm fired also the soul of Coke with a missionary zeal, which soon after flashed into the brightness of holy and unexampled enterprise, and which continued to burn with pure and ceaseless flame until he found a grave in the eastern seas. Freeborn Garrettson and James O. Cromwell were ordained and appointed to the mission in Nova Scotia and New Brunswick, reaching Halifax early in 1785.

Garrettson, charged with the oversight of the work, though young, was a seasoned veteran in the service, as modest as he was meritorious, and as heroic as he was heavenly-minded. He had been born to wealth, but all was freely given up for Christ's sake and the Gospel's. Halifax, where a place of worship was rented, formed a small part of his extensive circuit. He visited all parts of the Province; traversing mountains and valleys, frequently on foot, and knapsack at his back; threading Indian paths up and down through the wilderness, where it was not expedient or practicable to take a horse; wading through morasses of wood and water; satisfying hunger and thirst from knapsack and brook by the way, while at night he had sometimes to rest his weary limbs on a bed of forest leaves. But there was compensation for toil and self-sacrifice. He had seals to his ministry. Even in communities such as Barrington, where there was at first a chill reception, New Light was dissolved, and he witnessed triumphant scenes of saving mercy. In 1785, Nova Scotia found a place for the first time on the Minutes of Wesley's Conference.

FIRST NOVA SCOTIAN CONFERENCE

The first meeting of ministerial brethren in the Eastern Provinces, for conferential purposes, took place in Halifax, in the autumn of 1786. It was hoped that Dr. Coke—bishop in America—might be present. He had left England about the middle of October, bound for the Provinces, accompanied by three missionaries. But unknown to the brethren, under stress of ocean-tempest, the brig had drifted away to the West Indies, where a beginning was made in what proved subsequently to be a glorious and successful mission. In addition to Mr. Black, the ministerial staff comprised Messrs. Garrettson, Cromwell, John Mann, James Mann, and William Grandine, formerly of New Jersey. In 1787, Garrettson being needed for a larger field, he and his associate returned to the United States. It is probable that John Wesley and Dr. Coke continued to regard the episcopal form of church government as the most suitable for all parts of America, and so James Wray was ordained in 1788 for the supervision of the work in the Eastern Provinces. Wesley marvelled at this juncture to learn from "one just come from Halifax," that objection was made to the superintendency of an Englishman. But in a new country, especially in this land of the Loyalists, experience, as well as gifts and graces, was a necessary qualification for an efficient discharge of episcopal functions. Mr. Wray must have been conscious of this fact. He sought more genial work in the West Indies, where, two years later, he died "in resignation, peace and holy joy." In 1789, Nova Scotia was excluded from the Minutes of the English Conference, and in the same year Mr. Black was ordained at Philadelphia by Bishops Coke

and Asbury. He was at once appointed to the superintendency in Nova Scotia and Newfoundland.

The death of the immortal Wesley, March, 1791, must have seemed like a final severance of these Eastern missions from the English Conference, and that summer found Mr. Black at Philadelphia in consultation with Dr. Coke as to the future of his charge. The policy then adopted was one of close and organized relation to the Methodism of the United States. In that year 1791—signalized also by the first regular appointment to Upper Canada—the New York Conference appointed six preachers to circuits in Nova Scotia and New Brunswick. On the American Conference Journal, stations appeared as follows: William Black, Elder; Halifax, William Jessop, John Mann; Liverpool, Thomas Whitehead; Shelburne, William Early; Cumberland, Benjamin Fiddler; Newport, John Cooper; St. John, John Ragan; Annapolis, James Boyd. Two or three other preachers followed in the footsteps of these pioneers during the later years of the century. But the stay of these American preachers in the Provinces came to be transient and uncertain, a matter to be deeply regretted, as they possessed the requisite qualifications for a rough itinerancy in a new country. Early departure could not have been due to the nature of mission work, for they were inured to hardship. It may not have been congenial to encounter dominant loyalist feeling. But the thought returns that the main cause of hurried departure, remembering that there was then no missionary society, was the strain of inadequate financial resources. The last of the preachers who had laboured for longer or shorter periods in Nova Scotia and New Brunswick, returned in 1799 to the United States. It now became a policy of necessity to look

to English Methodism, then beginning to flame with missionary zeal, for requisite ministerial supply.

METHODISM IN NEW BRUNSWICK.

When, in tentative excursion, William Black first crossed the Tantramar marshes, a vast forest territory stretching away to the boundaries of the United States formed the county of Sunbury, a part of Nova Scotia. But soon after the arrival of the Loyalists, it was created into a province, and received the name of New Brunswick.

On the 18th of May, 1783, several thousands of refugees landed on the rocky and wooded shore of what is now the St. John market slip. Amongst them was Stephen Humbert, one of the grantees of the new town, and the following year, 1784, when the Province received its constitution, a representative in the House of Assembly. Mr. Humbert was a New Jersey Methodist, and he proved splendidly loyal to his religious convictions. His memory should be kept green in St. John Methodism; and the wreath should be interwoven with another of imperishable lustre, that of John Abraham Bishop, a native of Jersey, and a man of rare saintliness of character. Methodism was at that time under a ban, and it was no light undertaking to plant its standard in the loyalist town. But sanctified tact and holy courage were crowned with merited success. Mr. Bishop reached St. John on the 28th of September, 1791, a date forever memorable in our eastern annals. He was welcomed by Mr. Humbert, and preached on the first Sunday after his arrival. The following Sabbath, the first in October, a class was organized. Methodism had come to stay. Very opportunely a building had been vacated by the Episcopalians, on the dedication of Trinity, and it was secured for Wes-

leyan worship. This was the precursor of grand old sanctuaries that went up in the flames of 1877, and of the later Queen Square and Centenary splendid structures.

Under Mr. Bishop's ministry, remarkable for its holy unction and persuasive tenderness, a congregation was soon gathered. Excursions were made up the river to Sheffield, Fredericton and Nashwaak, everywhere with abiding revival results. A marvellous success caused a difficulty in regard to ministerial supply. How could settlements on the river be visited without loss to the infant cause in the town? Rev. William Black, ever on the alert, sought to strengthen the work under his supervision at every available point. He hastened across the Bay of Fundy for the purpose of ministering to the St. John congregation, in the absence of its beloved missionary. But under a regime of rigid exclusiveness, an officious magistrate threatened him with arrest and imprisonment in the county gaol, should he attempt to preach without a special license from the Governor. This could not be conveniently obtained, and there was nothing better to be done than to return to his own work in Nova Scotia.

Scarcely had two years of successful labour been completed in New Brunswick, when Mr. Bishop was inopportunely removed to the West Indies; his knowledge of the French language constituting an exceptional qualification for the Island of Grenada. He soon after caught the yellow fever, was laid in a missionary grave, and was mourned by his brethren as "one of the holiest men on earth." But while God buries His workmen, He carries on His work.

At St. Stephen and the western parts of the Province, Duncan McColl was raised up and commissioned for the

fulfilment of a special ministry. A brave Scotchman, and a soldier, he had often been under fire during the revolutionary war. But converted to God through an extraordinary agency, he became an eager student of Mr. Wesley's writings, and the herald of a full salvation. He preached along the line, where he was located, organized classes, was ordained by Bishop Asbury in 1795, and fulfilled a faithful ministry for nearly forty years. Preachers from the United States, and others, who followed, kept up the ministerial succession. Circuits were formed on the River St. John, in Charlotte county, Westmoreland and Miramichi.

It is worthy of note that the first Methodist church edifice opened in the Lower Provinces—and the first in all the territory of what now is Canada—was at Sackville, N.B., 1790. Another church was erected the same year at St. Stephen. The next was the Argyle Street Chapel in Halifax, 1792, built mainly through Rev. William Black's exertions; Zoar it was called, a place of refuge for a congregation excluded from the Marchington building.

That old Argyle sanctuary, around which hallowed memories still cling, as the green ivy twines around a mouldering ruin, has been replaced and followed by a goodly group of Methodist churches. As a way-mark of progress, it may be mentioned that the same year, 1791, saw the erection of the first Methodist church edifice in Upper Canada. Germain Street, St. John, N.B., another of our historic structures, dates from 1807-8.

PIONEER WORK IN PRINCE EDWARD ISLAND.

This gem of our eastern territory was known as the Island of St. John's until 1799. We have seen that in the

fire of a fresh evangelism, Mr. Black crossed the Gulf of St. Lawrence in 1783.

In 1792, a passage from the mainland was made by Mr. Grandine. A second time, in the autumn of 1794, William Black visited the Island, apparently with good results. At Charlottetown, he preached to an influential audience, comprising a number of dignitaries. A class of six or seven members held in it the germ of a future cause. At Tryon, twenty persons made application for membership. The first regularly appointed minister to the Island (now Prince Edward) was James Bulpit, formerly a missionary to Newfoundland. Reaching Murray Harbour, July 20th, 1807, he was welcomed by about fifty people. They were mostly from the Channel Isles, and had been brought under Methodist influence through the ministry of Adam Clarke. At Charlottetown, Mr. Bulpit found fifteen members, preached in the Court House, and was listened to by a large congregation. He was succeeded by Messrs. Hick, Strong and other ministers, whose names are now a cherished memory. Methodism has won a commanding position in Charlottetown, and through most parts of that beautiful island it is broadening out all its borders, whilst its converts are multiplied. The last census brought out the extraordinary fact that this Church, as the result of sustained evangelical enterprise, had during the decade doubled the number of its adherents.

This historical sketch would be incomplete were it not to contain some notice of the Bible Christians of Prince Edward Island. A number of families connected with that body having emigrated from Devonshire, England, a Bible Christian missionary was sent out to the Island in 1831. A cause was organized. This was the only form of Methodism

other than Wesleyan ever established in the Lower Provinces. For several years the Bible Christian ministers and people put forth strenuous and successful exertions for the spread of Scriptural holiness through the land, until its half-dozen ministers and congregations became part of a united Canadian Methodism.

In regard to Cape Breton, another portion of eastern territory, separated from Nova Scotia by a narrow strait, but forming part of that Province, it may suffice to say that the first stationed minister, 1829, was the Rev. Matthew Cranswick, a man of fine presence, noble character, and a successful winner of souls.

NEWFOUNDLAND AND ITS MISSIONARIES.

The first mission of English Methodism was to the Ancient Colony, and to the work in Newfoundland must be assigned a prominent place in the annals of our Eastern Methodism. In 1775, as has been noted, Lawrence Coughlin was sent out from England as a missionary to Newfoundland. Though for several years a Methodist preacher and a correspondent of Wesley, he laboured there in connection with the Church of England Society for the Propagation of the Gospel in Foreign Parts. But at Harbour Grace he did the work of an evangelist. His converts were formed into classes, and considered as Methodists. In 1782, Coughlin's health failed, and he returned to England. It now devolved on two local preachers, one of whom was John Strettin, to care for those sheep in the wilderness. An appeal was made to Wesley for a preacher. At the Conference of 1785 Newfoundland was put on the Minutes, and John McGeary was appointed to the mission. But, in the meantime, the Roman Catholics had put on their strength and

multiplied their agencies. The results of Coughlin's labours had been largely scattered, as fifteen members only could now be found. John McGeary toiled under deep discouragement for a period of five years, uncheered by ministerial success, often in straitened circumstances, and then began to think of abandoning the Island.

At a gloomy crisis, 1791, after consultation with Coke, the Rev. William Black visited Newfoundland, and his visit was felt by the forlorn and depressed missionary to be as "life from the dead." At Carbonear, Harbour Grace and Blackhead, Pentecostal scenes were witnessed. Two hundred souls were converted to God around Conception Bay during the special services then held, and a new and blessed impetus was given to the cause of Methodism.

But Mr. McGeary could not see his way to remain longer at the arduous and exposed outpost mission. He soon after returned to England, and, to the serious loss of a struggling cause, no missionary was sent to replace him during the years 1792-93. But the time was nearing when the star of missionary enterprise was to rise into ascendency in English Methodism. Another appointment was made in 1794, and from that time, in Newfoundland, there was an uninterrupted ministerial supply. In 1815 the circuits of Newfoundland — Carbonear, Blackhead, Port de Grave, Island Cove, St. John's, Bonavista—were formed into a missionary district. There was then a staff of six ministers: Sampson B. Busby, William Ellis, John Pickavant, John Lewis, Thomas Hickson and John Hickson. The following year, 1816, was signalized by a magnificent reinforcement of Methodist agency. Six missionaries arrived that year from England, and two of these were Richard Knight and George Cubitt, each one a host in

himself. Passing over the years between, we find a bead-roll of immortal names. Facts of which the writer became cognizant during a recent visit to the Island, chiefly from contact with missionaries from solitary stations—compelled at that season to visit St. John's for supplies—produced a thrill of sympathy and of exultation. It was like reading a chapter from the Acts of the Apostles or pages of John Wesley's Journal, to hear of the toils and tireless energy of men who proclaim the message of salvation to fishermen and their families along those northern shores. Such experiences make men heroes.

But in that most eastern of our Conferences, from Conception Bay to the dreary coast of Labrador, the years of ceaseless persistence have been crowned with gladness and triumph. From Cape Freels to Cape John, on the northern part of the Island, there was no record of Methodism in the official returns of 1836. But at the last census, out of a population of about 20,000, a little over 10,000 people of that district were returned as Methodists. Such magnificent results may well lead us to exclaim, What hath God wrought! In Newfoundland, we have circuits—as at Carbonear, with its spacious church edifice and overflowing congregation—which any preacher might covet for possibilities of usefulness. At St. John's, the noble and commanding architecture and position of ecclesiastical and educational structures cannot fail to challenge the admiration of deputations or other visitors interested in the progress of our work—on a first visit to that city. To God be all the praise!

"When he first the work begun,
Small and feeble was his day;
Now the Word doth swiftly run,
Now it wins its widening way."

MISSION WORK IN BERMUDA.

Transition in thought from the storm-swept shores of Newfoundland and ice-bound Labrador to the soft and sunny scenes of distant Bermuda requires some mental effort. To the north, around a perilous coast, are fierce hurricanes or fields of floating ice. Far to the south are the summer isles, with their picturesque beauty and fragrant cedar groves, where shore and coral reef are laved by waters of sapphire hue and clearness. But to every extreme of climate and race the Gospel of Jesus has a perfect adaptation, and in all latitudes the consecrated cross has been uplifted with success.

The pioneer missionary of the Methodist Church to Bermuda was the holy and heroic John Stephenson, the mission dating from 1799. His attempts to reach and lift up an outcast race encountered bitter and unscrupulous opposition. An inscription cut with his penknife in the cedar floor of St. George's prison, recounts a thrilling story of faith and fortitude, indicating a pure flame of consuming zeal, such as in the martyr's glowed:—

"John Stephenson, Methodist missionary, was imprisoned in gaol for six months, and fined fifty pounds, for preaching the Gospel of Jesus Christ to African Blacks and captive Negroes. St. George's, Bermuda, July, 1790."

The mission was suspended for more than eight years. In May, 1808, the Rev. Joshua Marsden, summoned from his work in St. John, N.B., arrived at Bermuda. The station was a most difficult one. An interest had to be created, in the face of all but insuperable obstacles. But difficulties were surmounted. The intrepid but gentle missionary found favour with the people. Souls were con-

verted to God. Congregations increased. Places of worship were erected at St. George's, Hamilton, Somerset and elsewhere. Marsden was succeeded by Dunbar, Wilson, Rayner, Douglas, Dawson, Moore, and other faithful men; not to speak of the brethren who, under a later dispensation, have been sent from the Provinces to take charge of the circuits in Bermuda, and who on their return have fascinated us with reminiscences of their ministry in those isles of glowing tropical light and beauty.

ENGLISH WESLEYAN MISSIONARIES.

As we have seen, the last of the preachers from the United States returned home, 1799, and it became necessary to look elsewhere for a ministerial supply for the Provinces. The magnificent idea of missionary enterprise was beginning to mark the era of a new glory in English Methodism. In finance, it was still a day of small and feeble things, but claims of colonial as well as foreign fields were beginning to receive enthusiastic recognition. Hearts were fired with the idea of a universal evangelization, and not without a thrill of admiration can we think of the bold measures adopted at that day of conspicuously inadequate means, and of the sublime faith and heroic fortitude of the pioneer of Methodist missions.

In 1799, the Rev. William Black crossed the Atlantic to England, appealed to the Wesleyan Conference for labourers, won the confidence and love of the brethren of that noble body, and found a generous response to his request. Under the direction of Dr. Coke, four missionaries were appointed to the Eastern Provinces. Accompanying Mr. Black on his return voyage, they reached Halifax on Sunday evening, the 4th of October, 1800. Two of these young

men, Lowry and Oliphant, proved a failure in this field, scarcely completing their ministerial probation. But William Bennett, the first Englishman to identify himself with the work in this country, fulfilled a long and faithful ministry, and finished his course with joy in his eighty-eighth year. The story of Joshua Marsden, another of this band, can still be read in his glowing narrative. He reached his first station by sail over river and basin, and a long tramp through a dense Cumberland forest. His circuit comprised Dorchester, Sackville, Tantramar, Bay de Verte, Amherst and Nappan; extended by excursions through the woods, along a pathway of blazed trees, to settlements on the gulf shore.

It would not be possible within prescribed limits to trace the ministerial succession of the Methodist Church in the Maritime Provinces, to tell of William Sutcliffe, Stephen Bamford, James Knowlan and William Croscombe, all preachers of distinguished ability, following Bennett and Marsden during the first decade. Nor will space avail to recount even the names of their coadjutors and successors, down to this centennial year. At a memorial service, 1882, in commemoration of one hundred years of denominational history in the Eastern Provinces, the Rev. Ingham Sutcliffe spoke of himself as one of the few living links that united the first with the second half of the century. To him it was a year of jubilee. It was fifty years since he began his ministry; two years before the venerable Black had passed away, saying, "All is well." Dating from 1832, he stood midway in the succession. Nine or ten ministers, contemporaries of Mr. Black, were living still, measuring out the full years of the century. Amongst them were Dr. Enoch Wood, of rare tact and administrative ability; Dr. Matthew

Richey, the most eloquent preacher in Canada, if not of his time; Dr. A. W. McLeod, a defender of our doctrines; Dr. John McMurray, a recipient of merited ecclesiastical honours; Rev. George Johnson, who had not only preached but lived the Gospel; Rev. Joseph Fletcher Bent, whose snowy locks were to him a crown of glory; Rev. James G. Hennigar, genial and faithful; Rev. Henry Daniel, vigorous and orthodox in the pulpit, and vigilant in the maintenance of godly discipline. These honoured ministers had mostly been associated with the venerated Bishop Black, and after their more than fifty years of toil, would soon join him in the rest of the promised land; ready to say, "I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon." "For myself, as one of the number," said the eloquent veteran, "I see the streaks of light on the tops of the mountains, and that light reaches over to the other shore.

> "'For me my elder brethren stay,
> And angels beckon me away,
> And Jesus bids me come.'"

Since then most of those living links have been severed by death. But one or two remain to unite first and final decades of the century. Our fathers, where are they? "All died in faith." Their bodies were buried in peace, but their names live for evermore.

AN AFFILIATED CONFERENCE.

Until 1855 the work in the Maritime Provinces and the colony of Newfoundland formed an important part of the colonial and foreign missions of the English Wesleyan Conference, and was managed by the London Missionary Com-

mittee. That year was historic in the annals of our Eastern Methodism. The missions of this country were then organized into an affiliated Conference. This new departure was made under the guidance of Rev. Dr. Beecham, a man of solid and luminous judgment, large experience and special aptitude for successful organization. Under his presidency the Conference held its first session in the city of Halifax, July 17th, 1855; the following preliminary notice being appended to published minutes of proceedings :—

"The Wesleyan Missions of Nova Scotia, New Brunswick, Prince Edward Island and Newfoundland—commenced towards the close of the last century by the Rev. William Black—being constituted a distinct affiliated connexion, the minutes of the several conversations of the ministers from those Provinces, and the Bermudas, assembled in Conference, under the presidency of the Rev. Dr. Beecham (the deputation from England), are now published as the Minutes of the First Conference of the Wesleyan Methodist Connexion, or Church, of Eastern British America, under the sanction of the British Conference."

The constituency of this Eastern Conference, according to tabular exhibit, comprised at that time 88 ministers, 13,136 members, 9,111 Sunday-school scholars, and over 60,000 estimated adherents.

Sent out from the British Conference, under the direction of Dr. Beecham, in the course of that ecclesiastical year, the writer of this sketch had then a first experience of ministerial work in the Maritime Provinces, and an opportunity of attending several sessions of the Second Conference, held in Centenary Church, St. John, N.B. A mental impression of the *personnel* and proceedings of that body has passed into a vivid and indelible memory. It was a purely minis-

terial conference. Lay representation had not then become a living question. Deliberations were conducted with closed doors. The chair was occupied with dignity and courtesy by the eloquent Dr. Richey, and Rev. William Temple was at the secretary's table. It was a small conference, but comprised, in addition to those already named, such theologians, Biblical scholars, and preachers, as Drs. Evans, Knight and Pickard; Revs. E. Botterell, Charles Churchill, F. Smallwood, William Wilson, William Smith, Charles De Wolfe, J. R. Narraway, H. Pope and T. M. Albrighton; whilst amongst the candidates for ordination was the present Professor of Theology, Rev. Dr. Stewart.

The affiliated arrangement worked to decided advantage. Untrammelled action led to a new sense of responsibility. An impetus was given to aggressive spiritual enterprise. Boundaries of circuits were pushed beyond their old lines. Home missions were formed. New territory was occupied. Methodism was established among agricultural, lumbering, mining and fishing communities, through the interior and along our extended shores. The Gospel was carried to those who needed it most. Hence the proportionately large increase of ministerial agency as compared with that of communicants. The affiliated dispensation lasted nineteen years. During that period ministers multiplied from 84 to 204; while the roll of membership ran up from a little over 13,000 to 20,000.

Some of the distinctive features of the Affiliated Conference may be indicated:—

Vested Rights.—To all missionaries in full connexion at the date of Conference organization, regarded as members of the British Conference, there was a guarantee of supernumerary and other financial claims.

Annual Grant.—An annual grant was stipulated from the Wesleyan Missionary Society, for disbursement according to the exigencies of circuit work, but subject to a condition of gradual reduction and of ultimate withdrawal.

Wesleyan Law and Usage.—In church government, the Conference was amenable to the common law and usage of English Methodism, as embodied and expounded by Grindrod. There was, consequently, a very wide scope for the discussion of constitutional questions, legal principles and valid usage, and, as might be expected, some sense of constraint was experienced in subsequent transition to the recognized authority of "Discipline."

Supervision.—Annual nomination to the presidential office had to be ratified by action of the British Conference. Rev. Dr. Richey was designated to that office for five years, 1856-60, in succession. At intervals an English Wesleyan minister was deputed to visit the Provinces, and to preside at the Eastern Conference; an exercise of prerogative always hailed with unmingled satisfaction, for it led to the visits of such distinguished ministers as Boyce and Thornton, Drs. George Scott and Morley Punshon.

Right of Veto.—A veto right—rarely if ever exercised—was retained by the parent body, especially in the case of legislation supposed to affect connexional interests and institutions; a salutary proviso, as it tended to conservative and cautious enactment.

Unchanged Relation to Foreign Missions.—A policy was adopted for identifying foreign mission effort in the affiliated Conference with, or rather in subordination to, the operations of the Wesleyan Missionary Society. Under this policy the funds raised in the colonies for the promotion of foreign missions were to be retained as part of the stipu-

lated grant; or, in case of an excess, the balance only to be remitted to the General Treasurer; an order, regarded in all its phases, considered to be the least satisfactory feature of affiliation.

Economic Development.—Contingent and children's funds were instituted for the relief and equalization of circuit finance. A supernumerary fund was formed as part of the Eastern Conference organization; which, as "the supernumerary ministers' and ministers' widows' fund of the eastern section of the Methodist Church," is still administered on the legal basis of its original constitution. As it came to be felt that the machinery of economical operations was incomplete without sustentation, a home mission fund was organized, available for the extension of the work of God within Conference boundaries, and generously supported by our people.

METHODIST UNION, 1874-83.

The year 1874 was signalized in the annals of Eastern Methodism by another vital change in its ecclesiastical organization. The Conference of Eastern British America, the Wesleyan Methodist Conference of Ontario and Quebec, and the New Connexion Conference, were then constituted into the Methodist Church of Canada. Affiliated relations were dissolved, and the Eastern Conference was declared defunct. In subordination to a General Conference, Maritime districts were formed into the three Annual Conferences of Nova Scotia, New Brunswick and Prince Edward Island, and Newfoundland; having executive and pastoral functions, and so perpetuated to the present time.

Another union wave swept over the Church in 1883, resulting in the unification of Methodism from the Atlantic

to the Pacific ; a movement which took legal effect on July 1st, 1884. With the exception of a few congregations of Bible Christians in Prince Edward Island, there were no distinct bodies to constitute a larger union in the Maritime Provinces. There had been no experience in this part of the work of the rivalries and interlacing operations of three or four divisions of the same denomination, such as had occasioned friction and economic waste in several parts of Ontario. In the meantime we had come to realize that geographical distances must still involve a necessity for eastern and western sections in some General Conference departments. It was scarcely to be expected, perhaps, that the consummation of a United Methodism would excite the same intense and uniform glow of enthusiasm in the eastern as in the western portions of the work.

But union is strength ; we all feel it to be so now. Tabulated and authentic departmental statistics indicate an increasing numerical and financial strength. Eastern Conferences aggregate a staff of 262 ministers and a roll of 35,676 communicants. An extraordinary increase of one hundred per cent. since 1874. "All one body we." One in doctrine and discipline, one in fellowship and spiritual enterprise, one in a glorious hymnody and blessed charity, one in testimony as to the worth of the work our fathers wrought, one in loyalty to all the crown-rights of our divine Redeemer, and one in the magnificent unity of our Canadian Methodism !

CONNEXIONAL INSTITUTIONS.

It may be of interest at this commemorative period to note a semi-centennial date in connection with two important departments of Church enterprise in the Eastern Conferences.

About the beginning of January, 1840, the attention of our people was directed to the formation of a "Wesleyan Book Depot" for the dissemination mainly of our denominational literature. The agency was started on a slender scale and with limited resources. A room was set apart in the parsonage for the books; and, commencing with credit for capital, the enterprise had to struggle for continued existence. But the Book Room thus begun has been the means of circulating an ever-broadening stream of pure literature through these lands, especially of standard Wesleyan works, and has proved a right arm of strength to Maritime Methodism. It now forms the eastern section of the General Conference Book and Publishing Department.

Fifty years ago, June 9th, 1840, Charles F. Allison laid the corner-stone of Sackville Academy. His design was the foundation of an institution in which the higher branches of education might be taught under the control of the Methodist Church. For this purpose he secured an eligible site, and expended $16,000; the largest sum for education from one donor, up to that time, in the Provinces. Other munificent gifts followed. The formula used by Mr. Allison on the occasion of the foundation ceremonial was in distinct accord with the traditional policy of the Methodist Church:—

"The foundation stone of this building I now proceed to lay in the name of the Holy Trinity, Father, Son, and Holy Ghost, and may the education ever to be furnished by the institution be conducted on Wesleyan principles, to the glory of God and the extension of His cause. Amen."

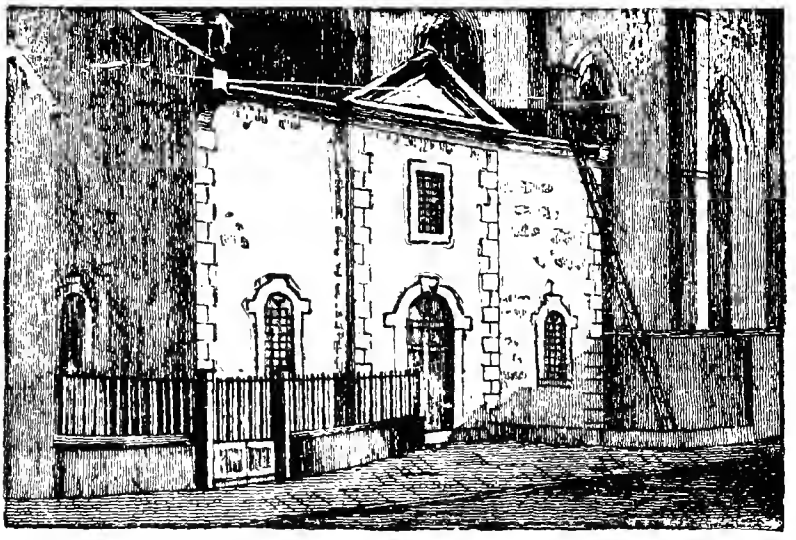
Educational enterprise at Mount Allison has grown with the growth of our eastern work. Dr. Pickard, first Principal of the Academy, and first President of the College, was

identified with this department for over a quarter of a century; and to his administrative ability and indomitable energy the success achieved was, in a large measure, due. Under later management the same high standard of efficiency has been maintained, and with conspicuous success. Mount Allison is beautiful for situation. Several summits overlook the site of the first edifice, bounded by spacious meadows flowing away to meet the distant sky, and these are crowned by a commanding group of educational structures; an honour to the land, as well as a credit to the Methodist community. The several institutions at Sackville —Academy, Ladies' College, University and Theological Departments—aggregated during the past year an attendance of 290 students.

Facts of past successes are fraught with encouragement for the future of our work in these Eastern Conferences. "THE BEST OF ALL IS, GOD IS WITH US."*

* Those who are sufficiently interested in the subject of this paper to desire more than a rapid sketch, should consult the admirable "History of Eastern Methodism," by Rev. T. Watson Smith. Very seasonable is the proposed publication of the second volume in this centennial year; and, as the work is one of denominational importance, it ought to command a most liberal patronage.

P.S.—Since the above sketch was completed the second volume has been published, and reflects highest credit on the historian of our Eastern Conferences.



FIRST METHODIST CHURCH, MONTREAL.

NEW ST. JAMES' CHURCH, MONTREAL.

HISTORICAL SKETCH OF THE WESLEYAN METHODIST CHURCH IN UPPER AND LOWER CANADA.

By the Rev. Hugh Johnston, M.A., D.D.

IT has been said that not to know history is to be always a child, and for a follower of Wesley to be ignorant of Methodist history is to be a child indeed. In this Centennial year of Canadian Methodism, a better acquaintance with its history, its institutions and its doctrines, will be stimulating and inspiring to the whole Church. The present development of Methodism in this Dominion is the result of a hundred years of effort and of blessing. We are to trace the progress and work in Old Canada of the Wesleyan Methodist branch of this united household.

The first Methodist preacher in Lower Canada was a Mr. Tuffey, a Commissary of the 44th regiment, which came to Quebec in 1780, when this pious and zealous man began to preach to the soldiers and Protestant emigrants of that city, and continued to do so until his regiment was disbanded and he returned home. The first Methodist preacher in Upper Canada was another British officer, Major George Neal, who, in 1786, began to preach on the Niagara frontier. While war affects disastrously all religious interests, yet in the marching and countermarching of

armies, the Gospel of Peace has been spread by converted soldiers. Thus was Methodism planted at Gibraltar and other points in the Old World; and in British North America, the first to proclaim the good news of salvation were converted soldiers of the British army.

The first regular Methodist itinerant who came to Canada, was William Losee, who, in January, 1790, came to see some of his U. E. Loyalist relatives and friends, who had settled in Adolphustown. He had preached his way from Lake Champlain Circuit to Canada, and along through Matilda, Augusta, Elizabethtown and Kingston, and then throughout the Bay of Quinte townships, until a flame of revival was kindled and many converted. The settlers longed for a missionary to dwell among them, and a petition was extensively circulated and forwarded to the New York Conference, which met in October of the same year. The petition was granted, and Losee was appointed to Canada, with instructions to form a circuit. The field was, indeed, wide and hard, yet an inviting one, and he was soon back again, preaching with self-sacrificing zeal the words of life and salvation.

The first class in Canada was formed on the Hay Bay shore, Sunday, February 20th, 1791; the second on the 27th February, in the village of Bath; and the third in Fredericksburg, on the 2nd of March, the epochal day of Mr. Wesley's death. The plant of Methodism had taken root and the tree was rising. The new circuit was called the Kingston Circuit, and embraced nearly all the settlements from Kingston around the Bay of Quinte and the peninsula of Prince Edward. The first Methodist chapel was built on Paul Hough's lot, Hay Bay, a humble structure, but it was the beginning of the many costly temples

that have since been built for the worship of God by the Methodists in Canada. The second church was erected at Ernestown, near the village of Bath, and was soon opened for divine worship. This was organized Methodism. There had been a class formed in Augusta as early as 1788, made up of Paul and Barbara Heck, their three sons, some of the Emburys, John Lawrence, and perhaps other Methodists who, influenced by feelings of loyalty to the British crown, had left New York and come that year to reside in British territory. The Irish Palatines, who bore the "precious seed" across the sea and became the founders of Methodism in New York, were thus the founders also of Methodism in Canada. There had likewise been a class formed in Stamford, by Major Neal, in 1790. But in strict propriety, the real commencement of the Methodist Church in this Province was with the organization of these classes, on the Kingston Circuit. At the New York Conference of 1792, held in Albany, Losee reported 165 members.

Losee was appointed to form another circuit on the north of the St. Lawrence, between Kingston and Cornwall. The name of this new circuit was *Oswegotchie*, called after a stream which emptied its waters into the St. Lawrence at Ogdensburg, opposite Augusta. Darius Dunham, an ordained minister, was appointed to the charge already organized, now called the *Cataraqui* Circuit, and the first quarterly meeting was held on September 15th, 1792, in Mr. Parrot's barn, first concession of Ernestown. Freeborn Garrettson, the presiding elder, was not present, but the preacher in charge took his place; and following the business meeting on Saturday afternoon, on Sabbath morning was held a love-feast and the sacrament of the Lord's Supper, when, for the first time, the little flock in the Canadian

wilderness received the broken bread and the cup of the communion from the hands of a Methodist preacher. Dunham was a fearless, faithful preacher of the Gospel, and these two heroic men entered upon their work with unwearied zeal and activity. The moral destitution of the country was great, for in the two Provinces there were only seven or eight ordained ministers to care for the entire Protestant population. These Gospel rangers had to endure unspeakable hardships, traversing forests, crossing streams and rivers, making their way over almost impassable roads, while as to worldly support, they asked only to subsist; but they itinerated in the power of the Spirit, and at the end of the year Dunham returned a membership of 259, and Losee ninety members, where there had been none. Others came to break ground—James Coleman, Sylvanus Keeler and Elijah Woolsey, inured to toil and privation, consecrated and anointed for the work; Samuel and Michael Coate, two brothers, graceful in person and impressive in speech; and Hezekiah C. Wooster, a man of mighty faith and prayer, from whom the unction never departed, whose flaming zeal consumed him, who near the end of his triumphant ministry, unable to speak above a whisper, yet with illumined countenance, would so preach with the Holy Ghost sent down from heaven, that sinners trembled and fell under his words like men slain upon a battlefield. These pioneer preachers belonged to the *legio tonans*, and so greatly were their labours owned, that when this nineteenth century dawned, nearly 1,000 members had been added to the Church in Canada.

In 1801 ten preachers were appointed to the Canada District. The first Methodist church erected in the Niagara country was built this year near St. David's. It was known as the Warner Meeting House, and a mighty work was carried

on under the preaching of Joseph Sawyer. In 1802, Nathan Bangs, a young man destined to be heard from in the history and development of Methodism on this continent, laboured on a circuit extending from the village of Kingston to York; and in 1804 he obtained an appointment as missionary to the new settlements on the River Thames, his work extending from London to Detroit. The people were loose in their morals and flagrant in their lives, totally ignorant of spiritual things, yet ready to receive the Gospel, and thus a new field was explored and mapped out. He was succeeded by another young preacher, who became one of the strongest, sturdiest and most trusted leaders of Canadian Methodism. This generation of Methodists cannot turn its face backward without seeing on the far horizon the stalwart form of William Case, the "Father of Indian Missions" in Canada. About the same time there laboured on the Bay of Quinte Circuit another preacher destined to play an important part in the history of the Church—Henry Ryan, of massive form, swarthy complexion, and indomitable energy of character. These were days of heroic sacrifice and sely-denying labours on the part of this noble army of itinerants. Into the lonesome, solemn forest they plunged, the road being only "blazed," or marked trees to guide them; they had often to sleep in the woods, or should they find a friendly settler, their bed would be a bundle of straw, their supper and breakfast "mush and milk." Their allowance was the most meagre pittance, and they often received nothing by way of support except what they ate and drank. But they toiled on for the welfare of men and the glory of God, preaching in scattered settlements, organizing classes, and laying the foundations of future churches. James Coleman, while passing up the Mohawk

river *en route* to Canada, was obliged to go on shore fifteen nights in succession and kindle a fire to keep off the wild beasts; and his food failing him, he was reduced to a cracker per day. The venerable Case, in his jubilee sermon preached in London, Canada, 1855, reviewing his perils and labours, says, "Five times have I been laid low by fevers; once I was shipwrecked on Lake Ontario; five times have I been through the ice with my horse, on bays, rivers and lakes of Canada." Yet with zeal and self-sacrifice, with energy and devotion, these heroic founders of empire pursued their way, though there awaited them certain poverty, cruel privations, and often an early death. They were men whose hearts God had touched. They had not the learning of the schools, but were endowed with wisdom, gifts and graces necessary for the work of saving men. They had great elevation of character, and they derived their patent of nobility, as well as their call, direct from the Almighty. They were filled with a consuming passion for their country's good and for the souls of men; and like Stanley, who has just plucked the heart out of the mystery of the Dark Continent, or like Loyola, whose flaming devotion to the Crucifix encompassed the world, these devoted servants of Jesus Christ were glad to sacrifice earthly comforts, preach the Gospel to the poor and destitute, and be hurried to heaven that others might obtain like "precious faith."

In 1810, Henry Ryan is presiding elder of the Upper Canada District, with a membership of 2,603, and Joseph Samson, presiding elder of the Lower Canada District, with a membership of 193.

The following year the venerable Bishop Asbury, who had appointed the first and only missionaries to Canada, made his first visit to the country, crossing the St. Lawrence

at St. Regis, opposite Cornwall, and preaching at all the principal places as he passed along until he reached Kingston, from which point he crossed over to Sackett's Harbour on his way to the Genesee Conference. Of the people, he says in his Journal, "My soul was much united to them." He confesses to the "strange feelings which came over him as he was crossing the line." He had left his native land in 1771, and when the war of the Revolution broke out had remained faithful to the infant cause which he had established. Refusing to abjure allegiance to the Crown of Great Britain and take an oath of fealty to the State authorities, he had often to find an asylum from the pursuit of his enemies; yet at night he would go from house to house and from place to place to comfort the members of his flock, and enforce the saving truths of the Gospel. Patiently, bravely, heroically he had stood his ground to save the Church, and had the satisfaction of finding at the close of the war in 1783 that, while other denominations had decreased, Methodism had increased nearly fivefold; the little band of less than 3,000 having grown to nearly 14,000. He had lived to see the United States become a mighty Republic, and the Church whose affairs he had been called to superintend grow to the thronging multitude of 175,000 souls. Now he was again under the old flag in a province of the Mother Country, to visit a people who have been raised up by his own sons in the Gospel. No wonder that he had "such new feelings in Canada." Beside all this, there was doubtless thrown over his saintly spirit the shadow of another conflict between the United States and the paternal Government from which he had expatriated himself forty years ago for the sake of building up the Kingdom of Christ.

In 1812, there were in Upper Canada 13 preachers and 2,550 members; in Lower Canada, 5 preachers and 295 members, making a total membership of 2,845. The war of 1812 followed. Along the frontiers were invasions, bloodshed and plunder. The work was interrupted, circuits disturbed, for among the men in the Methodist societies all the able-bodied and the young were under constant drill and ready for the call to battle. The American preachers were all withdrawn, several others located, and when, at the close of the unhappy strife in 1815, the Genesee Conference resolved to go on with the work in Canada, it was renewed at serious disadvantage, and not until an able corps of native-born preachers had been raised up could the work be fully and efficiently carried on.

WESLEYAN METHODISM IN LOWER CANADA.

The first Methodist itinerant in Lower Canada was that eccentric character, Lorenzo Dow, called "Crazy Dow." He was sent in 1799 by Mr. Asbury to break up fresh ground and form a new circuit in the vicinity of Missisco Bay, which is partly in Vermont and partly in Lower Canada. He travelled through Durham and Sutton townships, made his way to Montreal, and sailed down the river to Quebec. He believed that the Lord had called him to visit Ireland, and while waiting for a vessel to cross the sea, began to preach. He collected a congregation of about 150, and during his short stay about twenty persons were stirred up to seek the Lord.

In 1802, the apostolic Joseph Sawyer made a visit to Montreal, and found a few persons there who had belonged to the Methodist Society in New York before the Revolutionary war.

In 1803, Samuel Merwin was appointed to Montreal, which had a membership of seven. Daniel Pickett was sent to the Ottawa Circuit, then lying partly in Upper and partly in Lower Canada, with a membership of seventy-three. Elijah Chichester and Laban Clark were designated as missionaries to St. John's on the Richelieu river and Sorel, a village at the confluence of that river with the St. Lawrence. But the great body of the settlers were French, the English-speaking were few, the difficulties seemed insurmountable, and the mission was soon abandoned.

In 1804, Martin Ruter laboured in Montreal with some success. He was a highly gifted man, one of the earliest preachers in Methodism to receive the degree of doctor of divinity.

In 1806, we find Nathan Bangs in Lower Canada, supplying for a few weeks in Montreal until the arrival of their preacher, Samuel Coate, when he sets out for Quebec, his field of labour. He formed a small society there, and the sacred fire has ever since been kept alive in this stronghold of Romanism. Dunham and Stanstead are now mentioned as circuits, the former belonging to the New York Conference, the latter to the New England Conference.

The following year we find that imperial soul, Nathan Bangs, continuing his work in Montreal.

The first Methodist church of any pretensions in Canada was built in this city. It was constructed of stone, and with it a dwelling house for the minister. The building was begun in 1807, and completed in 1809. This chapel stood on St. Sulpice Street, and was an elegant one for that day; but the expense was greater than the society in Montreal could bear, and Samuel Coate solicited help from Upper Canada, the United States and England. Coate was

a man of extraordinary personal appearance and great natural eloquence. The grace and power attending his early ministry were remarkable, and he was the honoured instrument in the conversion of hundreds; but his star declined, he lost his zeal and piety, and this interesting man, of the most splendid gifts and the most widespread popularity, abandoned the ministry to enter business, lost all his property, and in the end died in poverty in a land of strangers.

In 1809, Three Rivers was added to the list of circuits. This old town, midway between Montreal and Quebec, had just received a new influx of Englishmen, who were employed in its iron forges, and this year Mr. Molson put his first steamboat, *The Accommodation*, the second built in the world, on the St. Lawrence.

In 1811, there are five preachers in Lower Canada, and 242 members; but the peaceful work of spreading the Gospel is interrupted by the dark prospects ot war between the two Anglo-Saxon nations. During this unnatural and unnecessary strife, all the Lower Canada circuits were unoccupied, except Quebec. The Methodists there were without a regular minister, but a pious sergeant of the 103rd regiment, named Webster, preached regularly on Sabbath, and kept the society together until he was removed with his regiment to Upper Canada, when the work fell upon Peter Langlois, who conducted divine service each Sabbath, from January, 1814, until the summer of that year, when the English Conference appointed Rev. John Strong to Quebec, and Rev. Samuel Leigh to Montreal.

On the restoration of peace, the British Government sought to increase, by emigration, the population of Canada, which now numbered only about 300,000; 220,000 being in Lower Canada, and about 80,000 in Upper Canada.

Through the immigrant gates of Quebec began to pour in thousands from Great Britain and Ireland; among these were many Wesleyans from the Old Land. When the Genesee Conference of 1815 resumed its work in Canada they resolved to be very careful in the choice of preachers, that no offence might be given to a sensitive people. The preachers selected were principally of British birth, and they were carefully enjoined not to interfere with politics. Montreal and Quebec were left to be supplied. The English Conference had this year appointed Richard Williams to Quebec, and John Strong to Montreal, who coming to the city, desired to use the chapel already erected by the Methodists. A dispute arose over the occupancy of the church, part of the society siding with the new preacher, the remainder holding with their old friends. Bishop Asbury wrote to the Missionary Committee in London, and the Committee replied that in consequence of an application being made to the British Conference from the society at Montreal, a missionary had been appointed to that place. Representatives were sent to the General Conference, then meeting in Baltimore, and a committee appointed to make, if possible, an amicable adjustment of the differences. The division, however, continued, the General Conference being unwilling to give up any part of their societies, or any of their chapels in the Provinces, to the superintendence of the British Connexion, while the Missionary Committee were reluctant to withdraw their missionaries.

Two Methodist bodies were growing up together in mutual envy and variance. The Wesleyan Missionary Society had been formed, and was just entering upon that vast work which has made Wesleyan Methodism famous in all lands. In its gospel spirit, and its organized, effective work,

it was taking the lead of all other churches in the missionary movement. It was entering all lands. Why, then, should it not enter Canada, a colony of Great Britain, especially when the services of the English preachers were more congenial to the views and feelings of many of the Methodist people there? Thus, more and more of the English missionaries were being sent into Upper as well as Lower Canada. But why should the American Church withdraw? They had first occupied the field, and the whole country belonged Methodistically to them. Why should they be under any restraint from political relations, for may not missionaries of the Gospel go to any land? Was not British Methodism doing its work among all nations? The mission house instructions with Jabez Bunting, Richard Watson and Joseph Taylor, as General Secretaries, were of the most amicable nature. The missionaries were not to invade the societies raised up by the preachers appointed by the American Conference, and were not to continue their labours in any station previously occupied by the American brethren, except where the population was so large, or so scattered, that a very considerable portion of them must be neglected. Nevertheless, the missionaries were placed in an attitude of aggression, and were looked upon as supplanters who had come to divide, if not to take away, the inheritance of their brethren. Contentions and divisions were arising on all sides; and so the Rev. John Emory was appointed delegate to the British Conference, to adjust the difficulties concerning Canada, and to request a regular interchange of representatives from one Conference to another. The English Conference embraced with pleasure "the opportunity of recognizing the great principle that the Wesleyan Methodists are one body in every part of the world," and acceded

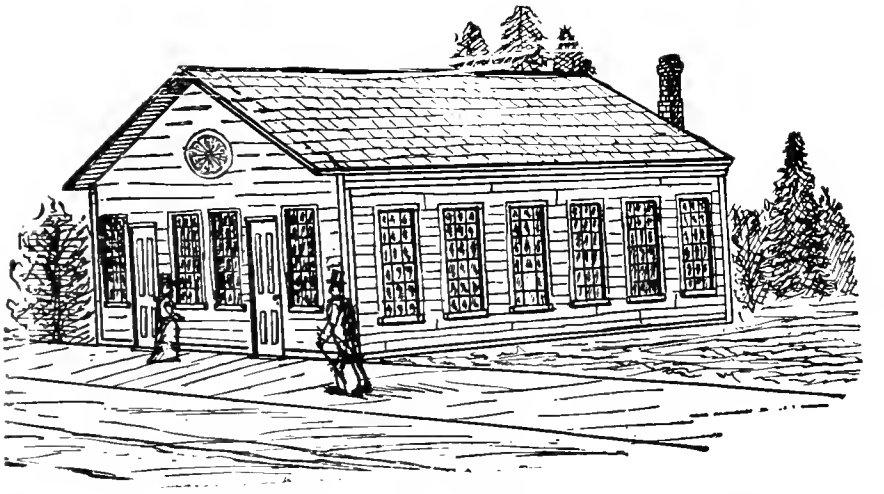
to the suggestion that the American brethren should have the occupation of Upper Canada, and the British missionaries that of Lower Canada. At this time, when the "missionary war" closed, the English Conference had nine stations, with 744 members, while the Lower Canada District of the Genesee Conference, which extended from Duffin's Creek eastward to Quebec, numbered 3,000 members.

Previous to this compact, and during the vigorous superintendency of the Rev. R. L. Lusher in the year 1819, the first Missionary Society auxiliary to the parent Society in London was organized in Montreal, and a meeting of great interest, the first of the kind in Canada, held. The church had now become too small for the wants of the congregation, and through the energy and liberality of a few laymen, chief among them Mr. John Torrance and Mr. Daniel Fisher, grandson of the Philip Embury who introduced Methodism into America, the first St. James' Street Church was built, at a cost of £4,550, with a seating capacity of 1,200. This time-honoured sanctuary gave place, in 1845, to a still more stately edifice, fragrant with still more hallowed associations, a church inseparably linked with the history of Methodism in the commercial metropolis of Canada—the rallying place of Protestantism in Quebec—and now succeeded by a church the stateliest in Methodism, and one of the most splendid ecclesiastical edifices in the Protestant world.

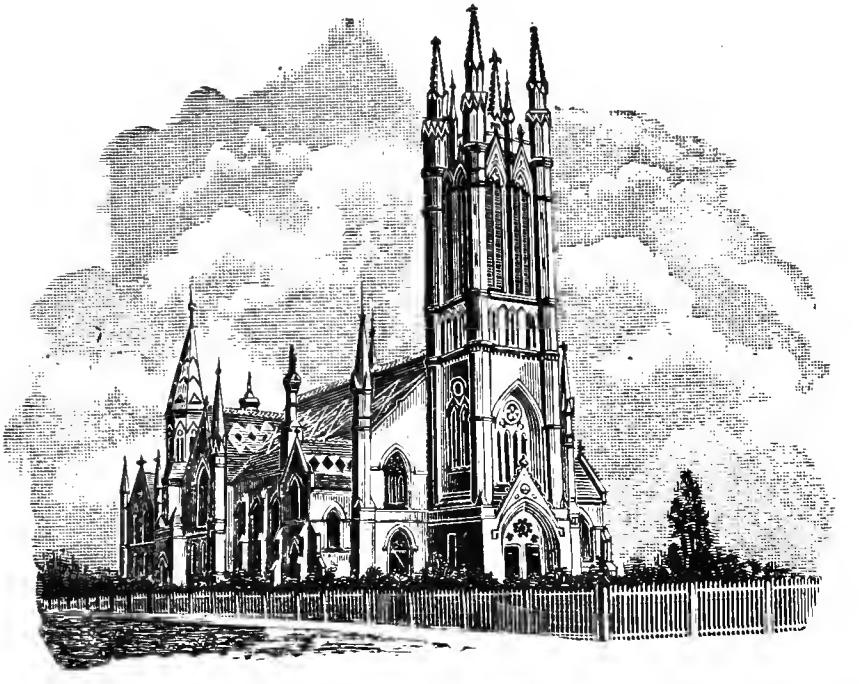
In 1823, the appointments of the English Conference were ten missionaries, with 1,081 members. These days of the District Meeting in Lower Canada were days of small and feeble things, but they were fruitful in results. The men who toiled and sacrificed were heroes, who sowed the seeds for future harvests and laid the foundation-stones for future buildings. Space will not permit us to trace the bright

ministerial succession: Richard Williams, of sterling integrity and useful ministry; John Hick, attractive and persuasive; James Knowlan, commanding and powerful; James Booth, indefatigable, popular and successful; Matthew Lang, of fervent piety and thorough efficiency, the fruits of whose earnest and useful ministry remain unto this day; the two brothers, Richard and Henry Pope, men in the prime of a vigorous manhood and eminently qualified for the work in which they were engaged; Joseph Stinson, then young, eloquent and unboundedly popular; Robert Alder, dignified and eloquent; William Squire, of fervent piety consecrated intellect and exalted reputation, whose character, labours and usefulness are held in lasting remembrance; Thomas Turner, tall and intellectual in appearance and eminent in piety; William Burt, truly devoted to God and highly esteemed; John Barry, a polished shaft; and John P. Hetherington, graceful and cultured, a well-poised, well-rounded workman in the Master's vineyard. The field was trying, but the labourers were loyal, conscientious and heaven-anointed, and the causes which gave Methodism its early success in Lower Canada were the same as those which first carried the Gospel to Antioch, to Corinth and to Rome.

In 1832, the Missionary Committee in London resolved to send missionaries again to Upper Canada, and when the union between the Wesleyan Church in Great Britain and Upper Canadian Methodism was effected in the following year, the President of the Upper Conference became Chairman of the Lower Canada District. This gave new impulse and inspiration to the work. Other faithful ministers were added to the ranks: Matthew Richey, eminent and eloquent; William M. Harvard, graceful in manner and saintly in character, who was with Dr. Coke when his body was



FIRST METHODIST CHURCH, TORONTO, ON SITE OF PRESENT BANK OF COMMERCE, COR. KING AND JORDAN STREETS.



METROPOLITAN CHURCH, TORONTO.

committed to the Indian Ocean, till "the sea gives up its dead;" Charles Churchill, Edmund Botterill, John Borland, James Brock, Thomas Campbell, Charles De Wolfe, John Jenkins, George H. Davis, John Armstrong, John and George Douglas, Henry Lanton, and others, laboured extensively and usefully; the majority of whom were brought into a broader field by union with the West, which took place in 1854, when the Eastern District Meeting, with twenty ministers and a membership of about 4,000, became incorporated ecclesiastically with the Upper Canada Conference. Thenceforth the river of Wesleyan Methodism flows on in one unbroken current until another vital change takes place in the Methodist Union of 1874.

WESLEYAN METHODISM IN UPPER CANADA FROM 1815 TO 1828, WHEN THE CANADA CONFERENCE BECAME INDEPENDENT.

When the war closed and the societies began to resume their former strength, the preachers appointed by the American Conference found themselves in a position of extreme delicacy. They acted, however, with peculiar circumspection, and when, in 1817, the Genesee Conference was held at Elizabethtown, Bishop George presiding, a revival broke out during the five-days' session, and so profound was the spiritual impression made upon the public mind that the increase of members during the year was about 1,400.

In 1818, the first Methodist service was held in York, now Toronto, David Culp being appointed to the circuit. A society was organized and a meeting house erected. That little wooden, barn-like structure, some forty feet square, on the south side of King Street, was the forerunner of the thirty tasteful and commodious Methodist churches which now adorn the stately capital of Ontario. York was then the seat of government, although only a little village of 1,200

or 1,400 inhabitants, but it soon became a Methodist centre both for the Canadian Church and the Wesleyan missionaries.

In 1819, the Missionary and Bible Society of the Methodist Episcopal Church in America was organized, and auxiliaries were formed in Canada and substantial support given to the toilers in the new settlements. But the enemies of Methodism and of religious freedom were ready to make a sinister use of the fact that its teachers were citizens of a foreign nation, and so, to remove these political objections, the General Conference of 1820 gave authority to establish an Annual Conference in Canada by and with the advice and consent of the Genesee Conference. The Genesee Annual Conference met this year on the Canadian side of the Niagara, on the famous battle-ground of Lundy's Lane; and on Sunday, the little meeting-house being too small to accommodate the congregation assembled, they repaired to the grove and worshipped God on the very spot where six years before the two contending armies had engaged in deadly strife. Of the 122 ministers and preachers receiving appointments, twenty-eight had their fields of labour in the Province. The presiding elders of the two Canadian districts were Henry Ryan and William Case, and according to the estimate of these brethren, who were thoroughly acquainted with the religious condition of the Province, there were then about 211 public religious teachers in Upper Canada, and of these, including local preachers and exhorters, 145 were Methodists. The British missionaries were now withdrawn from Upper Canada, and the societies of Lower Canada placed under the pastoral care of the English Wesleyans. There was peace in the Methodist household, but no numerical progress; indeed, at the Conference of 1821, a decrease of 659 was reported. This is accounted for because of the foreign jurisdiction of originally organized Methodism. The

memory of the recent struggle rankled in the Canadian mind. Many settlers coming from the old land had a strong repugnance to anything from the United States, and this feeling was encouraged by the Canadian authorities. When, therefore, according to the amicable arrangement made between the two Connexions, the Wesleyan missionaries withdrew, many families refused to join the American branch, and either united with no church whatever or joined other communions and became lost to Methodism. Nor were these prejudices confined to the Wesleyans, for in making the transfer in Lower Canada some members could not be persuaded to unite with the British section. In Montreal the American proclivities of some led them to combine with others and give a call to an American Presbyterian minister, thus forming the nucleus of the strong American Presbyterian Church of that city. To allay all irritation and remove the objection to foreign ecclesiastical jurisdiction, the ministers who were labouring in Canada urged upon the Genesee Conference of 1822-3 the necessity of forming at once a Canada Conference. More and more the civil disabilities imposed by an intolerant Administration were being felt. A Bill was introduced to allow Methodist ministers to solemnize matrimony in Upper Canada, but though it passed the Assembly, it was rejected by the Legislative Council. Why was this manifest right denied to the largest body of Christians in the Province? There is but one answer.

In 1822, the great work of Indian evangelization began. The devout Alvin Torry, labouring on the Grand River, was obliged to pass an Indian reservation made up of Iroquois and other tribes, all pagan except the Mohawks, who, though professedly Christian, were no better than the heathen around them. Torry visited these tribes and became

interested in their welfare, and when the presiding elder, the Rev. William Case, came to his field of labour and heard from the missionary what had already been done, he said, "Brother Alvin, prepare to go as a missionary to those Indians after Conference. We must enter upon the work of Christianizing those tribes." Shortly after, the conversion of an Indian youth named Peter Jones opened a great door for the evangelization of the Mohawks and Delawares, and a remarkable work of grace began among the Red men, which has gone on with increasing power to this Centennial year. In 1824, the first Indian church was built on the Grand river, and day-schools and Sabbath-schools were established.

Among the questions before the General Conference of 1824, were lay delegation, and the making of the office of the presiding elder elective. The Canadian portion of the Genesee Conference were in favour of the reform, and the two presiding elders were left out of the delegation to Baltimore. Both, however, attended the Conference, Mr. Case to urge the immediate organization of an Annual Conference for Canada, Mr. Ryan as the head of a deputation asking for entire separation. It was decided to organize an Annual Conference for Upper Canada; but the disappointed elder began an agitation for an immediate breaking off from the American Church. Meetings were held, and much uneasiness created, until two of the bishops, George and Hedding, accompanied by Nathan Bangs, made an episcopal visitation, travelling over the principal circuits of the Provinces, explaining the state of affairs and assuring the people that if they desired independence, the next General Conference would readily give it. The agitation subsided, and when the Conference was held, August 26th, at Hallowell, now Picton, general harmony prevailed. A Conference Missionary Society was formed, and from this o g n.ization

the Missionary Society of the Methodist Church dates its annual report. During the next three years the spirit of dissension was rife. Elder Ryan was a firm, persistent, ir epressible man. He had commenced his itinerant life in 1800, and had laboured zealously, self-denyingly, devotedly for the Church. A Son of Thunder, he had given forth in mighty sound the Word of God. Now he had become estranged from his fellow-labourers, and adroitly availing himself of the political agitations of the day, he inveighed against the domination of republican Methodism. In 1827, he withdrew from the Conference. The following May the General Conference, held at Pittsburg, authorized the Canada Conference to form themselves into a separate, independent Church. This did not satisfy Mr. Ryan. Instead of returning to the Church, the indomitable man began to traverse the country, making inroads upon the societies, and sowing broadcast the seeds of discord and division. A convention was called, and a new Church, denominated the Canadian Wesleyan Church, was organized. Not many left the old Church to become Ryanites, as they were called; but the new cause struggled feebly on until it was saved from utter extinction by becoming united with the New Connexion Methodists in England. This was the first schism in Canadian Methodism, and it had its root in the disappointed ambition of an able and useful man.

THE METHODIST CHURCH OF CANADA IN A STATE OF INDEPENDENCE.

We have followed the river of Wesleyan Methodism in Canada from its two headwaters in England and America. One stream is flowing along in increasing strength and volume through Lower Canada in connection with British

Methodism. The other stream is broad and full and well-defined, a regular, legitimate branch of Wesleyan Methodism, though hitherto connected with the Methodism of the United States. It is flowing in widening influence through Upper Canada. In October, 1828, the Conference assembled in Switzer's Chapel, Ernestown, Rev. Bishop Hedding presiding, and formed itself into the Canada Methodist Episcopal Church. It was decided to continue the Episcopal form of church government, and Rev. Wilbur Fisk was elected as first bishop. He, however, declined the office, as did also Nathan Bangs and John B. Stratton, who were afterwards elected, so that the independent Church was never episcopal, except in name. Rev. William Case was made President, and appointed Superintendent of all the Indian missions in the Province. The membership at this time was 9,678, of which 915 were Indians. So great progress had been made in the evangelization of the Aborigines on the Grand, Credit and Thames rivers, and on Lakes Simcoe, Mud, Scugog and Rice, that it was as if a nation had been born in a day.

Let us glance at the bead-roll of worthies, the heroic and venerable figures who compose the ministers and preachers of the Church at this time. There are four gifted men of the name of Ryerson, men of inherited ability and of the highest intellectual power. George has just been received on trial. Egerton is still a probationer, having entered the ministry in 1825; but he already displays the vigour of an intellectual Colossus, and his achievements as a writer and debater foreshadow his still greater influence. William, who entered the work in 1821, is presiding elder of the Bay of Quinte District, and in the zenith of his power, the most popular and effective minister in the Province. John, who

began in 1820, is presiding elder of the Niagara District, a controlling spirit in the Church, clear minded and accurate, with a singularly calm and well-balanced judgment. The presiding elder of the remaining district, the Augusta, was Philander Smith, bright, active and successful. Labouring among the Indians were Edmund Stoney, Joseph Messmore, William Smith, John Beatty, Peter Jones and William Case, who directed the work, and who, during his long and eventful life, did far more for Indian evangelization than an Elliot or a Brainerd. Among the fathers were Samuel Belton, Joseph Gatchell, James Wilson and David Youmans. In the energy of mid-life were James Richardson, William Griffis, Matthew Whiting, George Sovereign, John H. Huston, George Ferguson, diminutive in body but great in spirit, and full of divine unction; Robert Corson, Hamilton Biggar, and David Wright, handsome and gifted; J. C. Davidson, Ezra Healy, George Bissell, Charles Wood, Jacob and George Poole, Cyrus A. Allison, William H. Williams, and Thomas Madden, courtly, methodical and convincing; John Black, witty, genial and greatly beloved; Franklin Metcalfe, fascinating and eloquent, already entered upon his brilliant career. Among the young men were Alvah Adams, the portly George Parr, Asahel Hurlburt, the first of four brothers, Thomas, Sylvester and Jesse, who were to render important service to the Church; John S. Atwood, Anson Green, ardent and full of enthusiasm, giving signs of great promise; Ephraim Evans, of logical acumen, luminous speech and pulpit popularity; and Richard Jones, direct, forcible, practical, full of that fire and fervour which were to blaze for more than threescore years on the altar of the Church. Andrew Prindle had become too corpulent and unwieldy of body for the itinerant work. Wyatt Chamberlayne was

superannuated; so also was James Jackson, but he espoused the cause of Mr. Ryan so warmly and actively, that the movement became known as the Ryan-Jackson division.

The following year the *Christian Guardian* was established, and Egerton Ryerson elected editor. The "Clergy Reserves" agitation was then in full blast. These Clergy Reserves consisted of one-seventh of all the surveyed lands of Upper Canada, which had been set apart by the Constitutional Act of 1791 for the support and maintenance of a "Protestant clergy." The Church of England in the colonies, which had the powerful countenance of official favour, now claimed that the "Protestant clergy" were the clergy of that Church alone, and in addition to these lands large English Parliamentary grants were applied for, and a large land-endowment granted for a University, which was to be the monopoly of the Church of England. The noxious system involved not merely the support of the Church of England as the State Church in Canada, but the extermination of the other Protestant bodies, particularly the Methodist Church. In July, 1825, the Venerable Archdeacon of York, the late Right Reverend Dr. Strachan, had delivered a sermon on the death of the Bishop of Quebec, Rev. Dr. Mountain, in which he not only defended Church Establishments, but assailed the other denominations, particularly misrepresenting the motives and conduct of the Methodist preachers in the Province. This sermon was not printed until the following year, and as soon as it appeared, Egerton Ryerson, then only twenty-three years of age, and just entered the ministry, published an indignant and eloquent reply, in which he did not hesitate to pronounce Dr. Strachan's statements to be "ungenerous, unfounded and false." This Review produced a profound sensation. It was the first shot fired

against the exclusive claims of a dominant Church, and the battle ceased not until the equality of all religious denominations before the law was established, and the constitutional rights of the people of Upper Canada secured. In 1827, Archdeacon Strachan furnished the Colonial Department with an ecclesiastical chart and letter, purporting to give correct information respecting the state of the Churches in Upper Canada. The letter represented the Methodist ministers as exercising an influence hostile to British institutions. The publication of this letter and chart roused such indignation throughout the Province that the Legislative Assembly was petitioned to ask for an investigation of these statements. A Select Committee was appointed, more than fifty witnesses were examined, and the Committee embodied the results of their investigation in a report, in which they bore powerful testimony to the political integrity and loyalty of Methodist preachers and to the beneficial influence of their labours. The report is in the following terms:—

"The insinuations against the Methodist clergymen the committee have noticed with peculiar regret To the disinterested and indefatigable exertions of these pious men this Province owes much. At an early period of its history, when it was thinly settled and its inhabitants were scattered through the wilderness and destitute of all other means of religious instruction, these ministers of the Gospel, animated by Christian zeal and benevolence, at the sacrifice of health and interest and comfort, carried among the people the blessings and consolations and sanctions of our holy religion. Their influence and instruction, far from having (as is represented in the letter) a tendency hostile to our institutions, have been conducive, in a degree which cannot easily be estimated, to the reformation of their hearers from licentiousness, and the diffusion of correct morals, the foundation

of all sound loyalty and social order. There is no reason to believe that, as a body, they have failed to inculcate, by precept and example, as a Christian duty, an attachment to the Sovereign and a cheerful and conscientious obedience to the laws of the country. More than thirty-five years have elapsed since they commenced their labours in the colonies. In that time the Province has passed through a war which put to the proof the loyalty of the people. If their influence and instructions have the tendency mentioned, the effects by this time must be manifest; yet no one doubts that the Methodists are as loyal as any of His Majesty's subjects. And the very fact that while their clergymen are dependent for their support upon the voluntary contributions of their people, the number of their members has increased so as to be now, in the opinion of almost all the witnesses, greater than that of the members of any other denomination in this Province, is a complete refutation of any suspicion that their influence and instructions have such a tendency; for it would be a gross slander on the loyalty of the people to suppose that they would countenance and listen with complacency to those whose influence was exerted for such base purposes."

Regarding the work amongst the Indians the report thus speaks:—

"In the course of their inquiries the committee obtained information, which, to their surprise and regret, gave them reason to believe that to create in the minds of the Indians recently converted under the divine blessing to the Christian religion, an influence unfavourable to their present religious teachers, through whose exertions this change has taken place, the name of His Majesty's Government had been used; and even that intimation had been made of an intention to compel them to come under the Church of England. The great and surprising change which has occurred within a short period of time in the character and condition of large bodies of the Mississauga Indians is well known; from a state of vice and ignorance, wretchedness

and degradation, almost brutal, they have been brought to habits of industry, order and temperance, a thirst for instruction and knowledge, a profession of the Christian religion, and apparently a cordial and humble belief of its truths and enjoyment of its blessings. In this change the Methodists have been chiefly instrumental. They have manifested the most benevolent zeal in accomplishing it; they have sent missionaries and established schools among them, which are supported by voluntary contributions, and they are still labouring among them with the same disinterested spirit and the same surprising encouragement and success."

The Report was adopted by the House, as also an Address to the King founded on the report, praying that the proceeds of the Clergy Reserves should be placed at the disposal of the Province, for the purposes of general education and national improvement; and that the charter of King's College be cancelled, for one granted on more liberal principles. The Legislative Council opposed and sought to counteract the proceedings of the Legislative Assembly. The agitation continued for twenty-five years.

In 1840, the Church of England was deprived of an exclusive interest in the Clergy Reserves; but not till 1854 was the controversy settled, when the Canadian Legislature, authorized by Imperial Parliament, passed an Act by which the Clergy Reserves were finally alienated from religious to secular purposes. In this long struggle other Protestant denominations took an important part; but the Methodist Church was the precursor, the first, constant and most effective promoter of civil and religious liberty and equality for the entire country.

Conspicuous above all other leaders of the public mind was Dr. Ryerson, who gave to this cause the energy of his

rarely equalled powers, and placed his native land under an obligation which can never be too fully acknowledged. This was the *opus magnum* of his life, although he also planned and perfected for Ontario a national system of education which is unsurpassed, if, indeed, it is equalled by any other Public School system in the world. Honour, all honour to the name of Egerton Ryerson.

We have been borne along the stream of Methodist history down to the year 1830, when seven preachers were received on trial, and fifty-seven were appointed to circuits and missions. The total membership is 12,563, the increase during the year being 1,215. At this Conference the establishment of a Seminary of learning was decided upon. Energetic action was also taken on Temperance, Sabbath-schools and Missions, especially the Indian Department, which now numbered a membership of 1,200, and among its missionaries were such well-known names as John Sunday, David Sawyer and James Evans.

In 1831, the Conference was held for the first time in York, and so profoundly impressed was the Church with the need of higher education, that among the means taken to assist in the erection of the Upper Canada Academy at Cobourg, the ministers who had, by the Marriage Bill just passed, acquired the right to celebrate matrimony, with characteristic spirit and enterprise, pledged their marriage fees to this object. This was a year of great revival power, and the accessions to the membership were 3,714. But the ecclesiastical ship that had been spreading all sail, was entering upon troubled waters. The arrangement as to territory that had been entered into in 1820, between the British and American Conferences, had thus far been faithfully adhered to. But the Canadian colonial

authorities, now anxious to divide the Methodist Church on the Clergy Reserves question, invited the London Wesleyan Missionary Society to send missionaries into Upper Canada, offering the sum of £1,000 sterling per annum for the support of such missions. There was also the constant immigration of Methodist families from the Old Country, who were appealing to the Missionary Committee for help. These things induced the Secretaries of the Mission House to inform the President of the Canadian Conference that they were about to re-enter Upper Canada. Fraternal relations were likely to be again disturbed. Rival church altars were again to be set up. The very thought of this gave pain to the true lovers of Zion, and when the Rev. Robert Alder, accompanied by three other Wesleyan ministers, arrived in Toronto, a consultation was held, and proposals for conserving the peace and unity of the Church were made. The Missionary Secretary, Dr. Alder, remained in Canada until the meeting of the Conference, which was held in Hallowell, now Picton, on the 18th August, 1832, when articles of union were adopted. The British Conference the following year acceded to the arrangement, and thus the union with the Parent body was accomplished. The discipline, economy and form of church government of the Wesleyan Methodists in England were adopted, and the Canadian Church, with a membership of 16,090, with seventy itinerant preachers and eighty churches, was merged into the original body. This union, which had been accomplished without any sacrifice of conscience or of principle, and was to afford a practical illustration of the truth that the Wesleyan Methodists are one in every part of the world, was attended with sore troubles. By the articles of union, the Episcopate was not only changed, but the ordination of

local preachers was discontinued, while District Conferences gave way to the Local Preachers' Meeting on each circuit. This change gave umbrage to several local preachers, who began to exert a disturbing influence. In the early months of 1834 gatherings were held, and resolutions adopted condemning the "Local Preachers' Resolutions" of the Conference, and expressing disapproval of the union. Three such meetings were held before the Conference of 1834.

After the session of the Wesleyan Conference at Kingston, there met, on the 25th June, 1834, at Cummers' meeting-house, nine miles north of Toronto, three elders, one deacon and several local preachers. This was preliminary to the calling of what was denominated a General Conference of Elders, which assembled in Belleville on February 10th, 1835, when the Rev. John Reynolds, a located preacher, was elected General Superintendent. This Conference met again in June, 1835, when John Reynolds was consecrated Bishop, and the Methodist Episcopal Church in Canada fairly launched. The new body assumed the title, discipline and claim of the Old Church; a number of local preachers offered themselves for the travelling connexion, and at the end of one year there were no less than twenty-one preachers on circuits, and a membership of 1,243.

In 1836 came judicial trials to obtain possession of property originally deeded to the Methodist Episcopal Church, and the litigations extended over two years, when the courts confirmed the title of the Wesleyan Methodist Church to the ownership of the church property, as being the true representative and successor of the original Methodist Church in Canada. Happily these are dead issues now, but those were days when evil was in the air, when the spirit of dissension was rife, when political and religious

prejudices prevailed, and Methodism was scattered and broken into contending factions.

Internal dissension also prevailed in the united Church. It seemed impossible to weld into one the British and Canadian elements. Energetic presidents, like George Marsden, Edmund Grindrod, William Lord, the saintly William M. Harvard, Joseph Stinson, travelled through the country, engaged in manifold and self-denying labours. But there were strifes as well as toils. Dr. Ryerson was still forging and hurling his hot thunderbolts against Church-of-England-supremacy-and-monopoly in the Province, while the authorities of the Mission House seemed to be on the side of the Church and State party. Offences increased. The whole Methodist household was in tumult and schism, "without were fightings, within were fears." The union, instead of being an instrument giving forth harmonious music was like "sweet bells jangled, out of tune and harsh." There was direct conflict between the representatives of the British Conference in this country, and the leaders of the Canadian Church, who were strongly committed to the public question of the day. Tremendous issues were trembling in the scale. No fact was written more plainly on the page of colonial history than the fact that a state church was unacceptable to the people. Against the effort of the High Church oligarchy and the Executive to force an establishment on the Province, the Methodist Church expended its supreme energies. But the Wesleyan, conservative, old-world views of obedience to the constituted authorities, and subordination to a state church, looked upon the action of the leaders of the Canadian Israel, in the maintenance of their civil and religious rights, as political intermeddling. The differences and misunderstandings grew until

complete separation took place. This was the crucial epoch in Canadian Methodist history.

When the British Conference in August, 1840, decided upon separation, a special meeting of the Canadian Conference was called for October 22nd, in Toronto. Eighty members assembled in the Newgate (Adelaide) Street Church, and reorganization took place. Twelve members, among them the venerable Father Case, withdrew, to attach themselves to the Wesleyan District Meeting, the rallying place of which was the old missionary chapel on George Street. The Canada Conference had no missionary funds, independent of the Wesleyan Missionary Society, and was now responsible for the support of eight domestic missions and six Indian missions, the remaining three having been transferred to the missionary district of the British Conference. The union had lasted for seven years; now there were to be seven years of long, weary strife, when societies must be divided, schisms and heart-burnings created. The patronage of the Government and the funds of the Wesleyan Missionary Society strengthened the hands of the District Meeting, so that year by year the sphere of its aggressive operations was enlarging and the number of its earnest, well-equipped and consecrated missionaries increased. But the spirit of the strong, sturdy, trusted leaders of the Canadian Conference animated the whole Church. It was a year of unprecedented activity. Missionary deputations swept over the land. Revival meetings became the order of the day. Money flowed into the missionary treasury; souls were converted, and at the end of the year it was found that the missionary contributions largely exceeded those of any previous year, while after a loss of 1,200 members by transfer, the net gain in membership was 663. In 1841, the mem-

bership on the Wesleyan District Meeting was 1,495; the Canadian Wesleyan Church, 17,017; total Wesleyan membership, 18,512, an increase of 2,158. One is ready to wonder that good men could be engaged in such divisive conflict, and that God should so manifestly bless their labours; but, as Pope has put it,

> "'Tis with our judgments as our watches, none
> Go just alike, yet each believes his own."

Each side was conscientious and determinedly in earnest. On both sides self-sacrificing men toiled to advance the interests of true religion, and much good was done. Yet the evils of division were manifest everywhere. Inextinguishable discord prevailed. The bitter waters penetrated into domestic circles and separated members of the same household; they flowed even into the Indian wigwams, and made confusion among the children of the bow and arrow. But wiser counsel began to have prevalence. Men on both sides came to see that there was no justifiable ground of hostility and disunion. The honour of Christ and the character of Methodism demanded that this unnatural strife should cease. The Canada Conference of 1846 adopted resolutions favourable to reconciliation and reunion. A deputation was appointed to attend the British Conference and seek to correct the misunderstandings and restore peace. A committee, with full power to act on behalf of the Conference, met in the Mission House, and after a long and faithful discussion, unanimously adopted Articles of Reunion. Dr. Alder was again sent out to Canada. The Basis of Union was laid before the Quarterly Meetings, and received the sanction of the lay officials of the Connexion. The Canadian Conference assembled in Adelaide Street Church, Toronto, in June,

1847; the District Meeting met at the same time in the Richmond Street Church. The Articles of Union as agreed upon were honourable to both parties, and were adopted with great unanimity of sentiment. The chair of the Canadian Conference was yielded to Dr. Alder, the appointee of the British Conference, and the members of the Missionary District that were to remain in the Province were introduced and heartily welcomed. The estrangement of years was happily ended, and mutual congratulations, thanksgiving and prayer followed. Rev. Enoch Wood, from New Brunswick, who had accompanied Dr. Alder on his pacific mission, and by his wisdom and weight of character had greatly helped to promote unity and harmony, became Superintendent of Missions and the representative of British Conference interests in that department. Rev. Matthew Richey was appointed co-delegate or Vice-President, and was thus acting President throughout the year. The united membership numbered nearly 25,000. The union was one of lasting harmony, and the Church began to develop rapidly in missionary enterprise, church building, educational and spiritual activity; every department of connexional work seemed to prosper.

In 1854, Wesleyan Methodism was still further consolidated by the amalgamation of the Eastern District Meeting with the Canada Conference. At the Belleville Conference of that year a delegation came from Eastern Canada with proposals for amalgamation, sustained by the hearty concurrence of the British Conference. The arrangement was carried into immediate operation, and the two sections of Wesleyan Methodism in Upper and Lower Canada now united gave a total membership of 36,333, with a ministerial strength of nearly 200. The two streams of Wesleyan Methodism in

Canada, one of which had steadily preserved its connection with the parent Wesleyan Church, the other having its *fons et origo* in the Church which Mr. Wesley organized on this continent, had flowed along with American Methodism till 1828, then became distinct and separate, then united with British Methodism, again independent, once more reunited with English Wesleyanism, now coalesce and flow together—one river of salvation with well-defined and widening banks, calm waters and deepening current, and destined to flow on through two decades, when other kindred streams uniting, it should roll along, its affluent waters widening with the nation's history, and fertilizing a still broader area.

Our diminishing space will not allow more than a passing reference to these remaining twenty years of Canadian Wesleyan history, when the Church had rest and entered upon an era of unprecedented prosperity. The truth of God as proclaimed by the Methodist itinerants no longer made its way under many and heavy disadvantages; and the peculiarities of Wesleyan usages, doctrine and polity were firmly maintained. The standard of personal and family piety was raised to a higher level. All the resources of Church strength were actively developed. Men rich in gifts and culture and "full of the Holy Ghost and faith" entered the ministry, and under their zealous labours "much people were added unto the Lord." From year to year the increase of church-membership was continuous. A richer baptism of the spirit of holiness and of active power rested alike upon pastors and people. Sabbath-schools increased in numbers and greatly improved in efficiency.

The educational facilities of the Church were vastly enlarged. The honour of leading the way in university work in Upper Canada belongs to the Methodist Church; for in

October, 1841, with Egerton Ryerson, D.D., as Principal, Victoria College, before Upper Canada Academy, began its university career. In September, 1850, Rev. S. S. Nelles, M.A., a scholar of rare genius, philosophic acumen, and brilliant eloquence, was called to preside over the destinies of the denominational University. He gave himself unsparingly to the work, and made a wider and deeper impression upon the Church than any other man in favour of higher education. The spirit of the Methodist people was quickened in the direction of higher learning, a circle of ladies' colleges established, as well as another Theological College in Montreal, in affiliation with Victoria, under the Principalship of George Douglas, LL.D., whose peerless gifts as a preacher and rich mental endowments eminently fitted him as an inspiring teacher and head of a "School of the Prophets."

The *Christian Guardian* continued to exert its educating, reforming, elevating influence, and the Book and Publishing Establishment to diffuse a healthy and attractive Christian literature. In missionary work the Church continued to "lengthen its cords and strengthen its stakes," and having crossed a continent to enter wide and inviting fields of labour, it dared to cross an ocean to establish a foreign mission, and preach to the millions of Japan "the unsearchable riches of Christ."

The material prosperity of the Church was manifest in the increasing number of its sanctuaries and the improved character of its church architecture. Thus the growing wealth, numbers and power of Methodism were realized in her educational work, her missions and her churches.

While these spiritual forces were shaping society, a new power was also being developed. As the Annual Conference

grew to embrace a larger care and a wider range of topics, the need of laymen in the highest councils of the Church began to be felt, and honoured and trusted lay-officials were found on the Educational, Sabbath-school, Temperance and Church Extension committees.

From each district, laymen were appointed to attend these several Conference committees. The sentiment in favour of lay co-operation was growing rapidly, and the Church was ripening for a change in its administration and government.

By the Articles of Union, the English Conference was annually to appoint one of their number as President of the Canadian Conference. These were always men of commanding gifts and influence, and the Church owed much of its growing prestige and power to their administration and energy, their apostolic zeal and labours, their far-reaching views and sublime consecration to the one work of saving men. Among these must be mentioned James Dixon, wise in council, robust and mighty in speech, whose sermons were incomparable in excellence and power; Matthew Richey, a Chrysostom in the pulpit, dignified in manner and genial of soul; Enoch Wood, of fervent piety, sound judgment, tender and powerful in his pulpit ministrations, unwearied in his devotion to the interests of the Church, and reappointed to the presidential office for seven successive years by unanimous request of his brethren; Joseph Stinson, wise in administration, of fine presence, attractive speech and broad culture, for four years occupying the chair of Conference; W. L. Thornton, whose saintly character, thorough culture, and spirit-baptized sermons and addresses can never be forgotten; and William Morley Punshon, whose extraordinary gifts were for five

years devoted to the Church in Canada, whose transcendent eloquence not only elevated the tone of the entire Canadian pulpit, but whose influential character, executive ability, marvellous energy and enthusiasm promoted every department of church work, particularly the educational, the missionary and the church extension. To his interest and exertions was largely due the erection of the Metropolitan Church in the city of Toronto, the building of which gave such an impetus to church improvement throughout the cities, towns and country places of Canada.

On four occasions the Conference nominated for the chair, honoured and beloved brethren among themselves; in 1862, Anson Green, who had rendered illustrious service to Canadian Methodism; in 1865, Richard Jones, who fulfilled a long and noble ministry; in 1867, James Elliott, genuine in his religious life, and an exceptionally gifted preacher; and in 1873 and 1874, Samuel D. Rice, of vigorous and well-furnished intellect, a born administrator, and who discharged the duties of the office with pre-eminent success. The time would fail us to tell of other men whose gifts, graces and services were given to the Church. In the Book and Publishing Department, George R. Sanderson, who had already given five years to editorial work, and after five years' service in this department, returned to the pastorate to render eminent service in many a pulpit. Samuel Rose, honoured and beloved, who filled the office of Book Steward for fourteen years. As editors of the *Christian Guardian*, James Spencer, wielding his trenchant pen for nine years, followed by Wellington Jeffers, another *Jupiter tonans*, who after nine years resigned the editorial chair to Edward Hartley Dewart, the distinguished occupant who has held it to the present time. Among other Confer-

ence leaders and pastors whose names are indissolubly connected with this period of the Church's history are I. B. Aylsworth, M.D., J. E. Betts, W. S. Blackstock, H. F. Bland, John Borland, John Bredin, James Brock, John Carroll, Edwin Clement, Thomas Cosford, Kennedy Creighton, George H. Davis, John Douse, Noble F. English, Ephraim Evans, Michael Fawcett, Charles Fish, Robert Fowler, M.D., Charles Freshman, D.D., John Gemley, George Goodson, James Gray, William S. Griffin, William Hansford, Ephraim B. Harper, M.A., Isaac B. Howard, John Hunt, the Hurlburt brothers, John G. Laird, Charles Lavell, M.A., John Learoyd, Joseph W. McCallum, George McDougall, George McRitchie, D. Madden, William Pollard, A. E. Russ, William Scott, John Shaw, James C. Slater, John Wakefield, Richard Whiting, John A. Williams, and George Young. Among the young men who had not yet reached the bright summer of their career were William Briggs, Nathaniel Burwash, M.A., George Cochran, Charles S. Eby, B.A., Samuel J. and William J. Hunter, T. W. Jeffrey, Alexander Langford, W. R. Parker, M.A., John Potts, W. W. Ross, E. B. Ryckman, M.A., W. I. Shaw, B.A., E. A. Stafford, Alexander Sutherland, Thomas G. Williams, and William H. Withrow, M.A., who was just rising into distinguished position as a writer and scholar. Some of these were now holding the most conspicuous churches, and giving pledge of still ampler usefulness. Egerton Ryerson, though Chief Superintendent of Education, still exercised great influence in Conference deliberations; the remaining two members of the powerful triumvirate of that name were in the calm decay of their autumnal season. Other names should be added, did space allow, for in studying the history of the Church, we must

study the character and achievements of its leading spirits. The men of rare qualities, endowments, and successes, are the real events in Church history.

About the year 1870 Methodist Union became a vital question. The British Provinces had been consolidated into the Dominion of Canada, and Confederation furnished new opportunities for the spread and progress of Methodism and its consolidation into one mighty community throughout the Dominion. In 1871, the Conference appointed a Committee on Union to confer with the other branches of the Methodist household. The question of admission of lay delegates to a General Conference, should such a court be organized under any union that might be effected, had been submitted to the Quarterly Meetings; and out of three hundred and sixty-four Official Boards voting, three hundred and nineteen were favourable to lay delegation. This aided greatly the pending negotiations with the Methodist New Connexion Church. In 1874, the Wesleyan Church in Canada united with the Wesleyan Conference of Eastern British America and the Canadian Conference of the Methodist New Connexion Church. The united body took the name of "The Methodist Church of Canada." Fifty years had elapsed since the organization of the Canadian Conference, then consisting of thirty-one travelling and five superannuated ministers, with a membership of 6,150, and a church property comprising twenty-one small, wooden places of worship. In those five decades the Church had exchanged weakness for strength, poverty for wealth, the plain meeting-house for the costly temple. The roll of ministers had increased to 718; the membership to 76,455; the churches had increased to upwards of 1,800; and the value of the church property from a few thousand dollars to $3,300,000—

a record of achievement which is scarcely surpassed in Christian annals; a praise and a joy to Him whose the Church is, even the only wise God our Saviour, to whom be glory and majesty, dominion and power, both now and ever. Amen.

NOTE.—Care has been taken to have every item in this condensed history, extending through more than three-quarters of a century, as correct as possible, and so the writer has sought the best available sources of information. Besides Conference minutes and newspaper files, the following works have been consulted: Cornish's "Cyclopædia of Methodism," Playter's "History of Methodism," Carroll's "Case and His Cotemporaries," Ryerson's "Canadian Methodism," Webster's "History of the Methodist Episcopal Church," Bangs', Stevens' and McTyeire's "History of Methodism." Should any mistakes have occurred, the author will be thankful to have them pointed out, as he has now in hand a "History of Methodism in Canada."

HISTORICAL SKETCH OF THE METHODIST NEW CONNEXION CHURCH IN CANADA.

By the Rev. William Williams, D.D.

IT is gratifying to know that no division has ever been created in Methodism by controversies in relation to Christian doctrine. Under the illuminating and guiding influence of the Spirit of God the learned and logical mind of John Wesley so accurately interpreted the Holy Scriptures, so carefully formulated their teachings, and so wisely provided for their perpetuation among the "people called Methodists," that his followers throughout the world remain substantially one in their creed. The fact that questions of polity and administration have been the only occasions of division, has rendered, and will continue to render, the organic union of the scattered sections of Methodism not only a practicable, but a comparatively easy task. In reaching the results in this direction that have already been secured, the work has been promoted by the tendency of all the uniting bodies to adapt themselves to the advancing requirements of an enlightened Christian civilization. The leadings of Divine Providence have been carefully followed. All the sections of Methodism in this country are now united in one strong and prosperous organization. Questions that at one time were considered of great importance have been answered by the logic of events, and points of difference

that once were prominent have disappeared. It is to be hoped that what has taken place in Canada may be realized in every land, and that the Great Head of the Church will "gather together in one the children of God that were scattered abroad."

THE METHODIST NEW CONNEXION IN ENGLAND.

We must glance for a moment at this community as one of the most important of the sources which have supplied the stream of our connexional history in Canada Scarcely had the venerable "Founder of Methodism" passed to his glorious reward, before the difficulties arose that led to the first organized secession from the parent body. In the year 1797, the Methodist New Connexion was established. We need not dwell upon the causes that led to this result, nor need we express an opinion as to the expediency of the struggle. Such movements frequently get beyond the control of those who set them in motion, their momentum carries them farther than it was intended they should go. Christian charity does not violate historical fidelity when it says that the controversialists on every side of the questions at issue were actuated by pure motives and a desire to reach the best results. The leading actors in those stirring scenes were men of faith and prayer. Whether the results sought for might not have been as surely, though more slowly, reached by patient waiting, without causing division, is a question we need not discuss. The liberal polity that is now almost universal in Methodism declares the later wisdom of the many, while it vindicates the earlier and far-sighted sagacity of the seceding few.

The points that led to this division and the establishment of the Methodist New Connexion were as follows:—

1. "The right of the people to hold their public religious worship at such hours as were most convenient, without their being restricted to the mere intervals of the hours appointed for service in the Established Church."

2. "The right of the people to receive the ordinances of Baptism and the Lord's Supper from the hands of their own ministers and in their own places of worship."

3. "The right of the people to a representation in the district meetings and in the Annual Conference, and thereby to assist in the government of the community and in the appropriation of its funds."

4. "The right of the Church to have a voice, through its local business meetings, in the reception and expulsion of members, the choice of local officers, and in the calling of candidates for the ministry."

Our space will not allow us to trace, in detail, the history of the Methodist New Connexion in England, nor would it comport with the design of this paper. Suffice it to say that after it had overcome the difficulties attendant upon the formation of a new organization, it prospered to such a degree, that in the year 1824 the resources of the growing Church were considered sufficiently large to justify the establishment of a mission in Ireland. But at a still earlier date there was a strong conviction in the Conference that Canada should be included in its missionary operations. Mr. William Ridgway, a wealthy and influential layman, visited this country, and was convinced that it had strong claims upon the sympathies of British Christians. Shortly afterwards, one of the ministers, who had retired from the active work, was so far influenced by his representations as to settle in Canada, that he might preach to the people among whom he came to reside, so far as his strength would permit. In

the year 1832, Mr. J seph Clementson, a local preacher resident in Hanley, Staffordshire, being in Toronto on business, visited some parts of the country, preached to the people, and upon his return to England, represented them as being in many localities destitute of the ordinances of religion. About the same time very urgent and affecting appeals reached the Mother Country from the Baptist and Congregational Colonial Churches. All these things combined to intensify the conviction in the minds of the home authorities that this country was an inviting field for missionary operations. Accordingly, the Conference of 1837 "determined to open a mission in Canada, and appointed the Rev. John Addyman to enter upon this important and arduous undertaking." Two years later the Rev. Henry O. Crofts was sent out to assist him, and shortly afterwards a series of circumstances, evidently providential, led to the formation of a union between the Methodist New Connexion in Canada and another branch of the Methodist family, resembling them in their polity and administration. This community we must now briefly notice.

THE CANADIAN WESLEYAN METHODIST CHURCH.

The history of the Canadian Wesleyan Methodist Church is closely connected with the name of the Rev. Henry Ryan. This remarkable man was, according to the most reliable authorities, born in Massachusetts, April 22nd, 1775. His parents were Irish Roman Catholics. They provided their son with the best education the locality in which they resided could afford. At the age of sixteen he was converted to God. Upon his return to his home his father met him at the door and refused to admit him, unless he returned at once to the faith of his parents. This, the sturdy young

convert could not do. He was disowned and turned away. Within two years from that time he became a Methodist preacher. In the year 1805 he came as a missionary to Canada, was appointed to the Bay of Quinte Circuit, and had for a colleague the no less distinguished William Case. Bishop Hedding, who, when a young man, was also under his superintendency for a year, thus describes him: "He was in that day a very p ous man, a man of great love for the cause of Christ, and great zeal in his work as a minister. A man who laboured as if the judgment thunders were to follow each sermon." From other sources we learn that he was a man of fine appearance, great physical strength, dauntless courage, and more than usual decision of character. Though impetuous and impatient of control, he had great command of himself. These qualities, combined with his wonderful faculty of influencing the common mind, eminently fitted him to be a leader of men. Such brave and earnest spirits were needed in that day. When war broke out between Great Britain and the United States, this country became the battle-field. The fact that many of the early Methodist missionaries were natives of the country with which we were at war, and received their appointments from a Conference that met in the United States, was taken advantage of to injure the work and imperil the workmen. Every American missionary was ordered to leave Canada. But Henry Ryan, then a presiding elder over the Upper Canada District, remained in this country, rallied his men around him, carried on the work as best he could, and kept the societies from being scattered. The Rev. William Case, writing from Albany, N.Y., stated, from information received in a letter from Canada, "That Mr. Ryan and others were travelling, and doing all they could for God and souls."

At the Genesee Conference that met July 9th, 1813, "no preacher from Canada was present; but the preachers met together and made their own arrangements for the work." The Minutes also say that "no returns were received from Canada of either preachers or members. The state of the country prevented the usual movement of preachers, and no appointments for Canada were made by the Bishop." Canadian Methodism owes much to the intrepid conduct of Elder Ryan and his compeers during that trying period. But with the return of peace the persecutions to which the Methodists were subjected did not cease. The Genesee Conference continued its control over the Canadian societies, and the cry of disloyalty was raised more loudly and persistently against them. Weary of this strife, doubting the possibility of silencing these accusations while their relations to the Methodism of the United States were so close, and despairing of obtaining the right to hold church property and celebrate matrimony while under the jurisdiction of a foreign religious court, Elder Ryan and others sought for separation and independence. The impetuosity of some leading ministers and the undue resistance of others to a measure that all felt the value and importance of, complicated the situation. Personal elements mingled themselves with the controversy, and created greater divergencies of feeling and action, and the result was the formation of a separate and independent organization which was known as the *Canadian Wesleyan Methodist Church.* This event took place in the year 1829. As in all similar cases, a large number of ministers and members who sympathized with the views of the leaders of this movement, declined to follow them into a separate community. The polity of the new Church was a liberal and equitable one. It provided for

lay representation in all of its courts; and though the organization was not as complete in its arrangements as it afterwards became, it did effective work for God, and brought prominently before the public mind principles of Church government which are now universally recognized as equitable and fair.

The first few years of the history of the young community were far from encouraging. With connexional machinery that required great administrative ability to make it effective, with a large amount of popular prejudice to meet and overcome, with material to work with that was as yet crude and untried, without adequate funds to meet the emergencies of the hour and develop the resources that were at hand, without parsonages for the preachers, or places of worship for the people, the strength and endurance of these pioneers in the cause of liberty were severely tried. To increase their difficulties, before the little Church had been four years in existence, the Rev. Henry Ryan, who had been, humanly speaking, the life and soul of the movement, was called to his reward. He died in great peace at Gainsborough, Upper Canada, at the early age of fifty-eight years. His remains lie in a little cemetery on the mountain, about three miles to the south east of the now celebrated Grimsby Camp-Ground, where they await the resurrection of the just.

The difficulties we have indicated, so severely tried the faith and fortitude of the ministers, that some, despairing of success, retired from the work, while others found in the ministry of sister Churches the support for themselves and families which they could not find in their own. Others, who were compelled by their circumstances to follow secular pursuits through the week, filled their appointments faithfully every Sabbath. But a devoted few pursued their

sacred calling with undivided attention and untiring energy, and were rewarded by the success that attended their labours. The earliest numerical returns to which we have access are those of 1835. The Church then comprised thirteen circuits, upon which there were twenty-one ministers, forty-two local preachers, and 2,481 members. In 1841, the membership, which three years before had sunk to 1,801, rose to 1,915. The Minutes of Conference in those early days gave no returns of connexional property. The resources of the country as well as those of the churches were small and imperfectly developed, but many of the advantages we now enjoy had their origin in the fidelity and self-denial of these earnest and devoted men of God.

THE UNION OF THE METHODIST NEW CONNEXION WITH THE CANADIAN WESLEYAN METHODISTS.

When the Rev. John Addyman was sent to Canada, by the Methodist New Connexion Conference of 1837, he was specially instructed to establish a mission in the Western Province. Though favourable circumstances led him to commence operations in the East, he did not forget the terms of his commission, but as soon as possible he began his researches in Upper Canada. While there, he met with a number of the leading ministers and members of the Canadian Wesleyan Methodist Church, and finding that the principles and polity of the two bodies closely resembled each other, a union between them was proposed. The Canadian Wesleyan Methodist Conference, which met in Cavan, June 9th, 1840, carefully discussed the whole subject. An equitable and satisfactory Basis of Union was adopted, and sent down to the Quarterly Boards, and also laid before the Executive Committee of the Methodist New

Connexion in England. The address of that Conference to the members of the Church contains the following reference to it:—

"Having in view the prosperity of the Church by establishing our system more permanently, and extending our labours more widely, we have, during this session of Conference, deliberately considered the proposed union with the Methodist New Connexion; as appears from the foregoing resolutions. We discovered, by a critical investigation of their principles, and by comparing their Discipline with ours, that we need not sacrifice any fundamental principle, nor violate any general rule of our Discipline, in order to effect an union with them; inasmuch as the economy of their Church is founded on the design of imparting to the societies the sacred privileges of the Gospel by granting the admission of lay representation into every department of the Church. Under these circumstances we have agreed on the terms of union; leaving it open for your investigation, and also for the consideration of the Executive Committee of the Methodist New Connexion in England."

The action of all parties concerned was such as to secure the adoption of the following resolution by the Canadian Conference of 1841:—

"The expressed opinion from the Circuits, on the proposed union of the Canadian Wesleyan Methodist Church with the Methodist New Connexion in England being so decidedly favourable, and the articles of union being approved of by the Conference of the Methodist New Connexion, this Conference unanimously resolves,—That the union now be consummated upon the principles laid down in the Minutes of Conference for 1840."

The following is the Basis of Union as finally adopted by the uniting bodies:—

1. "That the local preachers now in the Canadian Wesleyan Methodist Church be entitled to stand in the same relation to the united body, and enjoy the same privileges they now do in the Canadian Wesleyan Church; and all l cal preachers hereafter received shall submit to the rules, and graduate according to the regulations of the Methodist New Connexion, and enjoy such privileges as it provides."

2. "That the forms for sacraments, marriages, and ordiration of Elders used among the Canadian Wesleyans be retained."

3. "That the Canadian Wesleyan Methodist Circuit preachers be received into the united body according to their various standings in that community."

4. "That for the present the name of the united body be the Canadian Wesleyan Methodist New Connexion."

5. "That twenty pounds per annum (subject to future alteration, as the case may require) be allowed from the English Missionary Fund towards the support of a married, and twelve pounds per annum towards the support of a single, preacher. These sums to form the maximum of allowance, and that it be left to the discretion of the Superintendent of Missions, with the assistance of the Conference, to apportion the grants, with a due regard to economy and the necessities of each particular case."

6. "That a Paternal and Beneficent Fund be established, for the encouragement of which the Missionary Society agree to grant the sum of thirty pounds annually to each Fund, until, in the judgment of the Conference, it shall not be longer necessary."

7. "The Canadian Conference to have the direction of the work in Canada, assisted by the representative of the Methodist New Connexion in England, as the Superinten-

dent of the Mission, who shall be a member of the Canadian Conference, *ex officio*, and corresponding member of the Annual Committee. It will be the duty of said representative, or General Superintendent, to see that all engagements connected with claims on the Mission Fund are faithfully performed, and to assist the Conference to carry out the benevolent plans contemplated by the union."

8. "That to ensure, so far as prudential means can accomplish the object, a supply of suitable preachers for the wants of the united body, the Wesleyville Institution be established to afford the means of instruction for a limited period. And that in the first instance suitable young men, connected with the religious community in Canada, be selected, or young men recommended from England by the Missionary Committee."

9. "That the stations of the Methodist New Connexion in the eastern part of this Province, formerly called Lower Canada, be united with the Canadian Conference."

10. "As missionary exertions are employed to gather precious souls into the Church of Christ, and extend the Redeemer's kingdom, so the exertions of the English Methodist New Connexion Missionary Society will be directed to the establishment of an active, prosperous, and permanent distinct community in Canada; that, as this end is attained by the formation of circuits, the introduction of the system, and the missionary stations becoming so many parts of the body, in that proportion the influence of the English Connexion shall cease in its concerns, and the body in Canada shall become a distinct religious community, united only to the brethren in England in Christian love; and in those kind offices which will always be proper and acceptable."

The union of 1841 was exceedingly beneficial to the united community. It was a fair and honourable arrangement. It involved no fundamental changes on either side. Virtually, the functions of legislation and administration were exercised as freely after the union as before it. The two communities had simply united their energies and resources for the more effective prosecution of the work of God. Provision was also made to some extent for the children of ministers in the active work, by the establishment of the "Paternal Fund," which was maintained as long as the Connexion continued as a separate organization. The "Beneficent Fund," afterwards the "Superannuated Ministers' Fund," provided an allowance for worn-out ministers, their widows and orphaned children. Great improvements were made in the constitution of this Fund by later legislation, and its efficiency was largely increased. The name of the Church was also changed by the Conference of 1864, so as to read, "The Methodist New Connexion Church in Canada." Though the clause referring to the Wesleyville Institution was not carried out in the form originally proposed, a Theological Institute was organized; the Rev. William McClure was appointed Tutor, and an Educational Board elected to co-operate with him. Mr. McClure filled this important position with great efficiency till his lamented death, and at one time as many as thirty young men, in different stages of their probation, were under his instruction and direction.

Though the union of 1841, by providing for the payment of annual grants of money from the English Missionary Fund to the labourers on Canadian missions, and constituting the representative of the English Conference Superintendent of those missions, and *ex officio* member of the Canadian Conference, and corresponding member of its Executive

Committee, necessarily brought the Canadian Connexion very largely under the influence of the Methodist New Connexion in England, it expressly provided for the ultimate and complete independence of the Canadian Church. The terms of union declared, that "the exertions of the English Methodist New Connexion Missionary Society will be directed to the establishment of an active, prosperous, and permanent distinct community in Canada; that, as this end is attained by the formation of circuits, the introduction of the system, and the missionary stations becoming so many parts of the body, in that proportion the influence of the English Connexion shall cease in its concerns, and the body in Canada shall become a distinct religious community, united only to the brethren in England in Christian love, and in those kind offices which will always be proper and acceptable." The student of Canadian church history will see that this important clause must have exerted a great influence upon the union movement of 1874, inasmuch as it provided for the complete emancipation of the Connexion from all outside control as soon as it ceased to be a missionary church, or became able to sustain its own missions from Canadian resources. It is easy to see that a Church that could secure complete control over its own future, by a mere change of financial relations, must be left very largely to its own conclusions as to so important a movement as that of union with the Wesleyan Methodist Church of Canada.

THE METHODIST NEW CONNEXION IN CANADA, FROM THE UNION OF 1841 TO THE UNION OF 1874.

In tracing the history of the Connexion from 1841 to 1874, it may be proper for us to follow it first along the line of its statistics.

In 1842, there were in the active work 20 ministers and preachers and 2,484 members. The first report of contributions to the Mission Fund was made at the Conference of 1844, when they amounted to $773.78.

In 1852, there were 50 ministers and preachers and 4,496 members; contributions to the Mission Fund amounted to $1,988.07.

In 1862, the returns included 90 effective ministers and preachers and 8,001 members; the contributions to the Mission Fund reached the sum of $5,428.44.

In 1872, there were 117 effective ministers and preachers and 8,312 members; contributions to the Mission Fund $8,352.14.

At the time of the union of 1874, the estimated value of church and parsonage property was $288,340.

The returns were somewhat unfavourably affected during the years 1873 and 1874, by the unsettled condition of the Connexion during the union agitation, and while the work was being rearranged; but the declension was much less than there was reason to expect in connection with a movement which, though generally regarded with satisfaction, was not acceptable to all.

In tracing the history of the Methodist New Connexion in Canada *along the line of its transactions*, many interesting and suggestive facts present themselves. At the Conference of 1843, a union was formed with the Protestant Methodists of Eastern Canada—a community whose mem-

bership numbered 550. This accession, with a total numerical increase for the year of 1,576, greatly cheered the Church, and was justly regarded "as a special indication of the smile of Providence upon the union, and as a pledge of future prosperity." All the preliminary arrangements relating to this union had been completed at Bolton, in Eastern Canada, on May 5th of that year, and a delegate was duly appointed to represent them at the Conference which ratified it. At the same Conference, the Missionary Society of the Canadian Connexion was organized, and arrangements were made for the holding of missionary services at all the principal appointments. The results of these services, as reported to the following Conference, were very encouraging, and this society grew through the succeeding years of the history of the Connexion, until in one year the contributions reached nearly $9,000. The Conference of 1843 sent the Rev. James Jackson as a deputation to the missionary meetings of the English Connexion. He travelled during the year throughout the length and breadth of that field, and such were the results of his soul-stirring addresses that the missionary revenue was increased fully one-third.

The Conference of 1844 was marked by arrangements which resulted in the publication of a Connexional organ, called the *Christian Messenger*. One of the resolutions concerning it was, "That all political discussions and controversial matter be excluded from its pages," and another, "That every minister on probation write an original article for the *Messenger* at least every six months," a rule which must have aided the intellectual development of the probationers and given freshness at least to the mental make-up of the paper.

The Conference of 1845 was called to part with the Rev. John Addyman, who, during the previous eight years, had done valuable work in the country. His devoted piety and amiable disposition, joined with great administrative ability, had made his presence in the councils and services of the Connexion a benediction. He had taken a leading part in forming the union of 1841, and had from the time of the completion of that arrangement represented the English Conference in Canada. His return to England, which the exigencies of the work in that country required, was much regretted; but an able successor, the Rev. Henry O. Crofts, was appointed in his stead, and the work moved on. The Rev. William McClure was sent into the Canadian work, with the title of Assistant Superintendent of Missions, and from that time aided the brethren with his wise counsels and impressive public utterances.

It was not until the year 1849 that the Canadian work was divided into districts, chairmen appointed, and their functions and powers defined. The Toronto, Hamilton, London, Cavan, Johnstown, and Canada East Districts were formed. It was decided that the Chairmen of Districts should be ministers in full connexion, who should reside within the bounds of their respective districts, and should be chosen annually by the Stationing Committee; that they should hold two District Meetings in the year, which should consist of an equal number of ministers and laymen, inquire into and report upon the state of the work, give advice in case of difficulties and aid in adjusting them should they be referred to them, and otherwise stimulate to effort, and promote the spirituality of the membership. They were not to preside at the Quarterly Meetings within the bounds of their districts, except those of the circuit or station to which they

were appointed, unless by special request of the society and with the concurrence of the superintendent preacher, nor were they allowed to receive any remuneration for their services as chairmen.

The Conference of 1851 was marked by the return to England of the Rev. H. O. Crofts, who for twelve years had been closely connected with the work in Canada. He had actively promoted the union of the two bodies in 1840 and 1841; the Conference had called him to the presidential chair four times, he had fulfilled the duties of the general superintendency with great zeal, energy and success; his pulpit ministrations were of such a high order as to draw large congregations, and his executive abilities were such as to meet without failure all the demands made upon them. His portly form, sonorous voice, ready quotations of scripture—for he was almost a living concordance—his kindly imperiousness of manner, and his ready, racy wit, made his presence in any locality something to be remembered. He soon reached a commanding position in the Connexion in England, after his return, and used his experiences of Canadian life with great effect in his missionary efforts. A published volume of his sermons remains as a memorial of his ministerial life in London, Canada West.

The Rev. H. O. Crofts was succeeded in the general superintendency by the Rev. J. H. Robinson, who, by the direction of the Methodist New Connexion Conference in England, removed from Sheffield to Canada. He was one of the most able and popular ministers of the English Connexion. He had been appointed to some of their best stations, including Newcastle-upon-Tyne, Halifax, Chester, Liverpool and Sheffield. He filled the office of Superintendent of Missions in this country with great ability and acceptance

during a period of fifteen years, and was elected four times to fill the presidential chair. As the previous connexional organ had become defunct, he established the *Evangelical Witness* in 1854, of which he remained the editor till 1870. No man ever did more to make the Canadian Connexion a success than he did. He managed its finances with masterly skill. The *Evangelical Witness* in his hands was an instrument of intellectual and moral power. His ready wit, massive facts, and skill in using every passing incident for the promotion of his purpose, gave him great ascendency in the Conference and throughout the Connexion. His sermons were inspirations, and he was never more at home in preaching than when among his brethren in the ministry.

In 1870, Mr. Robinson was elected by the English Conference editor of the *Methodist New Connexion Magazine*, and manager of their publishing interests, a position which he successfully filled during four years, and in 1872 he was, by the votes of his brethren, made the President of the Conference in England. In 1874 he was again appointed to Canada. He accepted the appointment under the impression that a very large minority of the ministers and members of the Canadian Connexion would decline to enter into the proposed union, and that it was his duty to co-operate with the Superintendent of Missions, the Rev. John Medicraft, in caring for that minority. He soon saw that the struggle against the union movement was a hopeless one, and so represented it to the authorities in England. He had been so long and intimately associated with the Connexion in Canada that as soon as he had permission from the English Conference to do so he entered into the union and became a member of the London Conference, in which relation he still remains.

A short time after the close of the Conference of 1851, the Rev. James Jackson passed to his reward, aged sixty-one years. He had been closely associated with the Rev. Henry Ryan in the organization of the Canadian Wesleyan Methodist Church, and was in 1835 elected President of the Conference. He also filled the presidential chair of the Conference at which the union with the Methodist New Connexion was consummated, and again in 1848. He visited the English Connexion as a missionary deputation in 1843. In 1846 he became a supernumerary, and continued in that relation till his death, which took place at his residence, in the county of Norfolk, July 6th, 1851. The "Minute" adopted by the Conference said of him, "Deeply imbued with love to God and love to immortal souls, James Jackson well sustained the character of a Christian missionary."

From the earliest period of its history the Methodist New Connexion took a decided stand in opposition to all grants from the State to any of the institutions of the church. This policy was adhered to as rigidly by the Canadian Conference as by their English brethren. In 1850 a resolution was adopted, appointing a committee to prepare a petition for both Houses of the Legislature, to be signed by the President and Secretary of the Conference, opposing any grants from the State for church purposes, and in favor of the secularization of the Clergy Reserves.

On the same subject, the Canadian Conference of 1854 adopted the following resolution:—

"That the question of the Clergy Reserves being still unsettled, and the occasion of protracted controversy in the Province, and there being much misapprehension throughout the entire community as to the position of several of the Christian Churches on the matter, this Conference avails

itself of the opportunity of expressing its decided disapprobation of any division of these funds among the religious bodies; on the contrary, it desires an absolute and entire secularization."

This position was reaffirmed in two resolutions passed by the Conference of 1863:—

"That we, as a Conference, cannot but deplore the recent act of our late Government in extending the privileges given to Roman Catholics in the Separate School Bill, thus giving encouragement to the encroachments of Catholicism and aiding denominations in securing sectarian college endowments."

"That this Conference views with alarm and grief the persistent efforts of several religious sects respectively participants in the late Clergy Reserve in Canada West, to pervert the funds of Toronto University from their original and legitimate to a sectarian purpose, and by dividing its endowment, to restrict its usefulness in imparting university advantages to the youths of Canada; and moreover, by transferring immunities now a common blessing to rival sects, the advantages are sought to be conferred upon certain separate communities, which belong to the public. We therefore pledge ourselves in every legitimate way to oppose such an act of spoliation upon this institution, which we regard as the honour of our Province and the bulwark of its educational institutions."

The convictions of the ministers and members of the Methodist New Connexion upon this subject were as deep and strong as they were upon the prohibition of the liquor traffic, slavery, the Sabbath, and other related questions of public interest, upon which resolutions of an unmistakable character were repeatedly placed on record in the Minutes of Conference.

In 1866, the period arrived when the Rev. J. H. Robinson felt it to be his duty to retire from the Superintendency

of Missions, after fifteen years of service in that capacity. He continued, however, to serve the Connexion as Editor, Book Steward and Treasurer for four years longer, when he was recalled to England. The Rev. William Cocker, D.D., became the General Superintendent, and fulfilled the duties of that office with general acceptance through a term of six years. His position as representative of the English Conference during the progress of the union movement, was an extremely embarrassing one, but he performed his important duties with fidelity and ability. He was twice elected to the chair of the Canadian Conference, and was, for a short time, Editor of the *Evangelical Witness.*

The Conference of 1871, was called upon to mourn the death of the Rev. William McClure. He was born in Ireland, in 1803. His father, the Rev. John McClure, was the first minister of the Methodist New Connexion in Ireland. William was the oldest of five children, and at the age of fourteen was left without father or mother. Through some very severe experiences, he reached the years of manhood. One day, as he sat by the sea-side reading his Bible, the truth was brought home to his heart, and he went on his way a rejoicing Christian. After exercising his gifts in the class-meetings, prayer-meetings and other social services, he was led into the ministry in 1830. For seventeen years he did good work as a pastor and preacher of the Gospel in his native land. He was then appointed to Canada as Assistant Superintendent of Missions, being left, however, available for circuit work. He was at three separate times appointed to Toronto. Montreal, London and Hamilton also enjoyed his services. He was President of Conference in 1849, 1855 and 1858; Secretary of Conference in 1853, and was Theological Tutor from 1860 to 1870. He was

also a member of the Senate of Toronto University. His death was sudden. Retiring to rest, on the evening of February 17th, he complained of headache; the next morning he was found unconscious, and on Sunday evening, February 19th, 1871, he passed away. His rich and ripe scholarship, his large fund of apt illustrations, his wide and varied experience, his meek and quiet, yet earnestly devout, spirit, made him popular as a preacher and endeared him to his friends. No minister of the Canadian Connexion was so widely known outside of his own community. His death, especially at that critical juncture, was felt to be a great Connexional loss. His biography, by the Rev. David Savage, is a comprehensive and beautiful presentation of his life and character.

The Conference of 1872 was made peculiarly interesting and impressive by the presence of the Rev. William Cooke, D.D., of the English Methodist New Connexion Conference, who was on a visit to this country. The following resolution, which was adopted with great heartiness, expressed the feeling of the Conference in relation to him—a feeling which was rendered more intense by his well-known sympathy with the union movement then in progress :—

"That this Conference has learned with much pleasure of the arrival in this country of the Rev. Dr. William Cooke—a name honoured not alone in the records of the denomination of which he has been for so many years a faithful and devoted minister, but whose lofty Christian spirit, gifts of intellect, and reputation in circles of religious literature are so universally acknowledged. It is resolved, that Dr. Cooke be invited to visit our Conference; and whilst we understand that the hurried circumstances of his departure for this country have precluded the opportunity of an official commendation of our distinguished guest from the authorities of the Methodist New Connexion in England,

we none the less gladly and heartily welcome Dr. Cooke amongst us, looking for the benefit of any counsel and co-operation he may feel it consistent with the time he has at his disposal, and the objects of his visit to Canada, to place at our service. That the Rev. Dr. Cooke be respectfully invited to conduct divine worship in this church, in connection with the Conference services, on Sabbath morning next."

The same Conference bade farewell to the Rev. W. Cocker, D.D., who returned to England. The Rev. John Medicraft was his successor in office, and came to this country in consequence of representations having been made in England to the effect that a very large minority, if not a majority, of the ministers and members of the Canadian Connexion would not consent to the contemplated union, and would require as a continued separate body, the care and aid of the English Conference. He soon saw that these representations were incorrect, and that the struggle against the union was a hopeless one; accordingly he returned to England in 1874. He remained in Canada, however, long enough to win for himself personally the esteem and affection of his brethren in the ministry, who, though they could not aid him in carrying into effect the purpose he came to accomplish, respected his fidelity to the interests he represented, and the commission with which he had been entrusted. In the meantime the Rev. David Savage had been appointed Editor of the *Evangelical Witness*, fulfilling the duties of that position with great acceptability until that publication was merged in the *Christian Guardian*.

The Rev. S. B. Gundy, who had been called to the Presidential chair at the Conference of 1873, died on the 12th of November, in the same year. In the "notice" of his death, adopted by the Conference, it was well said, "that

never was that high position filled with greater dignity, urbanity and ability. During his ministry he was appointed to some of our best circuits and stations, and everywhere inspired confidence, admiration and love. He was a clear, forcible, often eloquent, preacher of the Gospel, a wise and loving pastor, and a faithful and prudent administrator. His death was a singularly happy and triumphant one."

THE METHODIST NEW CONNEXION, AND THE UNION OF 1874.

As the "union movement" in its general aspects and relations will be fully and exhaustively treated in another article, we need only trace the action of the Methodist New Connexion in relation to that movement, so far as it culminated in the union of 1874. The history of the Con ex.on in Canada is the history of a succession of unions. The amalgamation of the Canadian Wesleyan Methodists with the Methodist New Connexion, which took place in 1841, was followed, in 1843, by a union of the Protestant Methodists of Eastern Canada with the united body, thus completing an arrangement which united in one organized Church three communities which had been rivals and competitors. These facts indicate the disposition of this Church toward union. As early as 1863, the Rev. J. H. Robinson, in an editorial, in relation to a general union among the Methodists, said, "If we cannot at once, or soon, unite, let us each work as we are doing for awhile, and under the same name and British relations, having as now our Annual Conferences, and establish *a General Conference to be held every four years.* The first of these General Conferences would be one for neutral brotherly intercourse, and interchange of sentiment rather than for any legislation. We should thus become better acquainted.

Christian hearts are ever sympathetic, and sympathy would ripen into brotherly love and attachment, and facilitate our ultimate amalgamation." With almost prophetic foresight the results were thus anticipated that were reached eleven years later. This was the first of many of the same kind. In the Methodist New Connexion Magazine of January, 1870, the Rev. Samuel Hulme closed a noble article, in which he reviewed the action of both the English and Canadian Connexions on the subject of union, in the following words: "Under this view we deem the steps taken by the Methodist New Connexion, with a view to heal the breaches of Methodism, as honourable to its intelligence and Christian principles. Our resolutions and proceedings in reference to Methodist union will be cited in years to come, as the first definite movement toward a policy of healing and conciliation."

From year to year the Conference continued to record resolutions favourable to union among the Methodist bodies in Canada, and appoint committees composed of the leading ministers and laymen of the Connexion, to meet committees so appointed by the other Methodist Churches; but for a length of time no practical results followed. In February and March, 1871, however, important conferences between these committees took place, in the Mechanics' Institute Buildings, Toronto, which led to the adoption of a series of general recommendations, setting forth the desirability of union, and recommending a basis that included a General Conference consisting of ministerial and lay representatives in equal numbers; Annual Conferences, composed of ministers only; District Meetings, in which laymen should be present, except during the examination of ministers' characters, etc. In these meetings no one betrayed his denomi-

nation, no one was recreant to his principles, but the desire for union was general. The spirit of the meetings was candid, cordial and generous. The recommendations were referred to the several Conferences, and elicited a variety of responses. The position taken by the Methodist New Connexion Conference was one of general approval, as expressed in the second of the five resolutions adopted on the subject: "That this Conference accepts, in the main, the Basis of Union proposed, as moderate and fair to all branches of the Methodist Church, as it recognizes the representative position of the laity in the legislative courts of the Church." But in the third resolution it was "recommended to the joint committee that may be hereafter appointed by this and other Conferences, that the latter clause of resolution sixth of the proposed scheme be so altered as to make no distinction in the class of business to be taken up by District Meetings, composed, as laid down, of equal numbers of ministers and laymen."

But as time went on, the negotiations were continued only between the Wesleyan Methodists on the one hand and the Methodist New Connexion on the other; the negotiations between the former body and the Conference of Eastern British America having for their object a rearrangement of the work in the same denomination, rather than a union of churches which were not already one people. The report, substantially embodying the terms of union, was brought before the Conferences concerned, as "The Report of the Union Committees appointed respectively by the Wesleyan Methodist Conference and the Methodist New Connexion Conference of Canada, agreed to at the several meetings of said Committees held in the Metropolitan Church, Toronto, on the 1st and 2nd days of October, 1872; on the 30th and

31st days of January, 1873; and on the 9th and 10th of April, 1873." Though the representatives of the other Methodist bodies were invited to meet at the same time, the two Churches mentioned were the only ones whose committees met. The Basis of Union, as prepared and submitted to the Conferences of the negotiating bodies, was that which, with a few important modifications—the principal one substituting the election of a President of the General Conference for the appointment of "General Superintendents, one or more," rendering it still more acceptable to the Methodist New Connexion—was finally adopted by all the contracting communities. The Methodist New Connexion Conference, that met at Dunnville on June 4th, 1873, after a debate of four days, adopted unanimously the following resolutions on the subject as brought before them in the report:—

"Whereas a committee of thirteen in number was appointed by the Hespeler Conference, to confer with committees appointed by the Wesleyan or other Methodist Churches, and said committee having reported to the Conference that they conferred with a large committee of the Wesleyan Methodist Church, the result of which was the adoption of the report which has been laid before this Conference: Resolved, that the said report be adopted, subject to the sanction of a majority of our November Quarterly Meetings, and that this Conference appoints a deputation of one or more, to be hereafter named, to proceed to England for the purpose of laying a full statement of the whole matter before the Conference of that body, and that the report of such deputation, with the decision of the Quarterly Meetings, be laid before our next Conference."

The next Conference was called by the Executive to meet on May 20th, 1874, when, the reports from the Quarterly

Meetings having been received, the following resoluti were adopted:—

"Whereas a majority of the Quarterly Meetings h adopted the basis of the proposed union submitted by last Conference: Resolved, that this Conference her ratifies and adopts the said Basis of Union, provided t our interpretation of the twenty-third clause in the Basi Union be approved by the Wesleyan Conference, viz.: 'A act of the General Conference affecting the rights and pr leges of the Annual Conferences shall become law o when it secures a majority of two-thirds of the member the General Conference who may be present and vote there provided also that such act be not disapproved of b majority of the next ensuing Annual Conferences. A that a respectful statement, by deputation or otherwise the whole case be submitted to the English Confere soliciting their approval of our action; also, that a dep tion be appointed to the next Wesleyan Conference, solici their approval of our interpretation of the said twenty-th clause.'"

"That this Conference appoints a committee consis of the President, Revs. J. Caswell and W. Tindall, v Bro. A. Ferguson, to draft a memorial, submitting the re action of the Canadian Conference on the subject of unio the consideration of the English Conference, and to req their acquiescence therewith."

"That the Rev. W. Williams and R. Wilkes, M.P. appointed as a deputation to attend the next sessi n of English Conference, for the purposes prescribed in the re of the Committee on the State of the Connexion, etc."

"That the deputation to the next Conference of Wesleyan Church in Hamilton be Revs. J. McAlister, Tindall and G. Buggin, and Bro T. Mitchell."

The Conference having adjourned to give time for the deputations to visit the Conferences to which they were appointed, met again at Milton, August 12th, 1874. Immediately after the Conference was organized, the deputation appointed to attend the English Conference presented their report, which was followed by the report of the deputation to the Wesleyan Conference, held at Hamilton, Ont. The resolutions of the Methodist New Connexion Conference, held at Hanley, Staffordshire, England, were as follows :—

1. "That having received from the Rev. John Medicraft, General Superintendent of our Canadian Mission, and the Rev. J. H. Robinson, the deputation to our late Conference, held at Milton on the 20th of May, a report of the proceedings of the said Conference on the projected union of our Mission with the Wesleyan Methodist Church of Canada, and having heard from the Rev. W. Williams, and R. Wilkes, M.P., the deputation from our Church in Canada, an exposition of the modifications which the Methodist New Connexion and Wesleyan Methodist Conferences have made in the twenty-third article of the Basis of Union; it is resolved that this Conference sees no reason to alter the judgment already pronounced on the Basis of Union, as the modifications made herein do not remove the main grounds of our objections to it as set forth in the resolutions of our last Conference."

2. "That inasmuch as a large majority of the Quarterly Meetings in Canada have accepted the Basis of Union, and as their deliverances have been ratified and adopted by our Canadian Conference, which now asks our formal consent thereto, this Conference, in view of these facts, deems it undesirable further to oppose the union, and should the Canadian Conference, adjourned to the call of the President

for the final consideration of this question, after receiving our resolutions, resolve to consummate the union on the terms proposed, this Conference accepts such decision, in the hope that the proposed union will be overruled by the Great Head of the Church to the establishment and extension of liberal Methodism in the Dominion of Canada, and to the advancement of the principles and blessings of the kingdom of Christ in the world."

We cannot close this record in better terms than those expressed in the report of the committee on the above resolutions, which was unanimously adopted by the Conference:

"That this Conference has listened with much satisfaction to the statements made by our deputation to the English Methodist New Connexion Conference, respecting the spirit in which that honoured body has met the overtures which, during our sessions of May last, we commissioned these brethren to submit. We hereby put on record our sense of the faithfulness with which our deputation have fulfilled the delicate and important trust we placed in their hands. We rejoice also to know that our brethren in England have found it consistent with their views of what is due to themselves to accept the action of the Canadian Connexion on the question of the union of our denomination with that of the Wesleyan Methodist Church of Canada, as that action is found embodied in the expressions of our Quarterly Boards, as also of our Conference at its recent sessions."

"We would also recognize the overruling of a wise and gracious Providence in conducting the complicated negotiations through which we have been led from year to year to a consummation thus satisfactorily reached. This Confer-

ence, however, cannot allow the close and cordial relations that have subsisted for so many years between the parent Methodist New Connexion in England and ourselves to come to a close without expressing our profound sense of indebtedness to our brethren there for the large and uninterrupted liberality which has distinguished their policy towards the Canadian Mission, and trust that in the fraternal relations to be continued in the future, we may have frequent opportunities of intercourse as pleasant and mutually profitable as in the past. We would also most fervently pray that the guiding and sustaining presence of our common Father and God may be vouchsafed to His servants in the prosecution of their entire work at home and abroad. Further, be it

"Resolved, that as this Conference at its former session, held in Milton on May 23rd, 1874, did agree to adopt the Basis of Union on condition that the Wesleyan Methodist Conference of Canada, the Wesleyan Conference of Eastern British America, and the Methodist New Connexion Conference of England would accept our declaration of union, with the interpretation of clause twenty-three in the basis then agreed to; and whereas these conditions have since been fulfilled by all the contracting parties, this Conference hereby declares its final acceptance of the terms of union between the Wesleyan Methodist Church of Canada and the Methodist New Connexion Church of Canada; all necessary legal provisions to be determined by the General Conference of the United Wesleyan Methodist Church of Canada."

So ends the history of the Methodist New Connexion in Canada, as a distinct organization. Communities may dis-

appear and men may pass away, but principles never die. So the great principle of lay representation lives in the Methodism of Canada, and the Methodism of the world; and men are learning that in the Church, as well as the State, all righteous government is "*of* the people, *by* the people, and *for* the people."

THE METHODIST CHURCH OF CANADA. 1873-1883.

By the Rev. E. H. Dewart, D.D.

THE Methodist Church of Canada is the name by which the chief Methodist body of this country was known from the union which took place in 1874 to the last union in 1883. This body was constituted by a union of the Wesleyan Methodist Church of Canada, the Wesleyan Methodist Church of Eastern British America, and the New Connexion Methodist Church of Canada.

Before proceeding to outline the history of the Church during the period assigned to me, it may be expedient to review the circumstances that led to this union. The first sign of a desire for union was probably the appointment of committees on union by the Conferences of the different Methodist Churches. Probably the first outspoken advocacy of a general union was in an editorial which I wrote for the *Methodist Recorder*, a daily paper issued during the Conference of 1870, which was held in Toronto. In this article, which also appeared in the *Guardian*, after a general review of the tendencies toward union, it was said, "Under these circumstances is it not high time that Canadian Methodism was taking steps to present an unbroken front to the enemy? There are, doubtless, hindrances and difficulties in the way of such a union, but if they are ever to be overcome the sooner

they are looked in the face the better. The main practical difficulties will be found in determining what portion of the distinctive peculiarities of each body is to be incorporated in the united Methodism of the future." What may be regarded as the first practical steps towards organic union was the meeting of a few representatives of different Methodist bodies at the house of the Editor of the *Guardian*, in the fall of 1870. The late Mr. Robert Wilkes, the late Mr. Robert Walker, the Rev. David Savage, the Rev. William Rowe and Mr. William Beattie were present. Two results followed from this informal meeting: it was agreed to hold a grand union tea-meeting in Toronto on the 31st January following. This meeting was largely attended, and addresses were delivered on Methodist topics by representatives of the Wesleyan, Methodist Episcopal, Primitive, New Connexion and Bible Christian bodies. Though union was not formally discussed, yet the meeting gave an impulse to the union spirit. Somewhat similar meetings were afterwards held in different parts of the country. Another result, which told more practically towards the promotion of union, was an agreement to secure an early meeting of the union committees of the different Methodist Churches.

From this time forward the subject of union was more or less discussed in the Methodist papers, sometimes adversely by individuals, but on the whole the discussion gave evidence of a growing union sentiment. Some rather sharp passages-at-arms took place between the opponents and the advocates of union. The *Guardian* stood firmly for organic union of all Canadian Methodists, on the basis of equal lay and ministerial representation in the General Conference. The attitude and spirit of the *Guardian* may be seen from the following, in the issue of February 22nd, 1871: "If our

brethren of the other Methodist Churches cannot agree with us in a basis for a general union, we shall very much regret this; but we trust we shall know how to respect the honest convictions of those who differ from us. We concede to our brethren of other Churches the same sincerity and purity of motive, in regard to their movements, that we claim for ourselves. If the movement for union fails, we believe the failure will not arise from any indisposition on the part of the Wesleyans to consider, in a frank and conciliatory spirit, the wishes of our brethren of the other Churches, with regard to the proposed united Church. Those who are against union have as good a right to their opinions as those who are in favour of it, but they must be willing to bear the responsibility of that opposition before the Methodist public."

In the latter part of the March following, a meeting of the different union committees was held in the Mechanics' Institute, Toronto, to discuss terms of union. Some of the older Wesleyan representatives considered the lay representation already possessed by their Church on the different Conference committees as being something better than lay representation in the Conference. The representatives of the other bodies were strongly for some large measure of lay delegation, as were also the younger Wesleyans. The basis agreed upon by these joint committees was submitted to the next Wesleyan Conference without any formal report from the Wesleyan Committee. The principle of union was unanimously adopted. The introduction of lay representation evoked some difference of opinion. An amendment was finally passed, which recommended that the question of lay representation in the General Conference be submitted to the Quarterly Meetings for their decision, before any further action be taken on the matter by the Conference.

At the Wesleyan Conference, held in Montreal in 1872, the report from the Quarterly Meetings was submitted to the Conference, and was strongly in favour of union. It was remarkable that there was no anxiety for lay delegation in the Conference shown by the laity. The veto power of the Quarterly Meeting on the legislation of the Annual Conference was regarded by many as more important than lay representation in the General Conference. The majority in favour of lay delegation, on the ground of its being necessary to the union, was larger than the vote simply on the merits of the question. The report was also considered, and favourably received by the New Connexion Conference.

During the following year there were frequent meetings of the committees of the Wesleyan and New Connexion Churches, at which Dr. Punshon presided. Dr. Punshon was not at first enthusiastic for a union involving lay delegation; but as the movement made progress he took a more active part, and rendered good service in the committee meetings. The Methodist Episcopal, Primitive Methodist, and Bible Christian Churches had withdrawn from the movement, apparently not being yet ripe for practical action in that direction. After some modifications, the basis prepared by the committees of the Wesleyan and New Connexion bodies was formally adopted by the Wesleyan Conference, which met in London in 1873, and by the New Connexion Conference, which met in Dunnville at the same time. The Rev. President Nelles and the Rev. E. H. Dewart were appointed delegates to the English Wesleyan Conference, which met in Newcastle-on-Tyne that year, to secure the harmonious dissolution of the union that had previously existed between the Wesleyans in Canada and in England. No difficulty was experienced in arranging this

matter, as the Canadian Church had taken more advanced ground in favour of lay representation than the English Wesleyans at that time were ready to approve. By dissolving the union, the English Wesleyan Conference escaped all the responsibility of endorsing the terms of the Canadian union. The relationship to British Methodism strongly resembled that of Canada to England.

Previous to this, a joint meeting of the Eastern and Western Wesleyans had been held in the city of Montreal, and terms of union agreed upon. These terms did not embrace lay delegation. It was one of the tasks of the Wesleyan and New Connexion Conferences of 1873 to harmonize the two Bases of Union. The union with the New Connexion body and that with the Eastern Methodists were, in the nature of things, different. The New Connexion and the Wesleyans all through the Western Provinces became thoroughly amalgamated as one body, with all former distinctions abolished; but the Wesleyan Methodists of Eastern Canada, though united for purposes of legislation and general administration, owing to their geographical position, remained practically as they were before union, in carrying out their local Church work. At the Wesleyan and New Connexion Conferences of 1874, the final arrangements for the formal amalgamation of these two bodies were made, and delegates elected to the first General Conference, which was to meet in Toronto in September, 1874. At the close of the session of the Wesleyan Conference in the city of Hamilton, the Conference divided into local Conferences, as provided by the Basis of Union, and the different Annual Conferences met and organized.

The meeting of the first General Conference of the united bodies, in the Metropolitan Church, Toronto, September 16th,

1874, was an event of great interest, because it was a practical example of the union of two important Methodist Churches which had for many years occupied the same field. Not less interest attached to the fact that this was the first time in the history of Methodism on this continent, where the laity were accorded equal representation in the chief court of any large Methodist Church. This great result was accomplished without strife or agitation, the ministers having taken the leading part in promoting the measure. The constitution then adopted and brought into actual operation is substantially the basis of our present constitution.

The election of the venerable Dr. Ryerson to the Presidency was a graceful compliment to one who had done valued battle for Methodism and liberty in the early part of his life, and whose more recent labours in the cause of national education had been successful in establishing a system of schools and colleges that will cause him to be remembered through all coming time as the benefactor of his country. Other men of renown who took part in this historic Conference, but have since passed away from earth, were Dr. Enoch Wood, Dr. Anson Green, Asahel Hurlburt, Dr. Samuel Rose, Dr. H. Pickard, Dr. John McMurray, Dr. John A. Williams, Dr. S. D. Rice, and President Nelles. Among the prominent laymen who have since joined the Church above were John Macdonald, James Gooderham, L. A. Wilmot, Robert Wilkes, and others.

A good deal of the time of the Conference was taken up with the adjustment of matters of order and discipline for the future government of the Church. All the points agreed upon in the Basis of Union were reaffirmed and incorporated into the Discipline of the Church. While the laymen

had equal representation in the General Conference, the Annual Conferences were composed of ministers alone. The reason of this was that it was then assumed that the General Conference would embrace nearly all the business of the Church in which the laity would feel a strong interest. The business assigned to the Annual Conference was mainly a review of the pastoral work of each year, with such arrangements and adjustments as the continuation of the work rendered necessary. If the laymen, since being admitted to the Annual Conference, have sometimes complained that there was little for laymen to do, this arose from the fact that the sphere of the Annual Conference was largely limited to ministerial matters. Provision was made by the appointment of a Transfer Committee for the transfer of ministers from one Conference to another, as the exigencies of the work might demand. A lively debate took place in regard to the name of the Church. In the Basis of Union the name agreed upon was The United Wesleyan Methodist Church. However, in order to facilitate further union, on motion of the Rev. Dr. Douglas, the name was changed to The Methodist Church of Canada. It was supposed that this name would be unobjectionable to the other Methodist bodies who had not yet come into the union. Although as soon as the first steps were taken towards union there had been some sharp discussion in the newspapers between the friends and opponents of union, yet both the Methodist Episcopal Church and the Primitive Methodists were represented by deputations at this General Conference.

Another subject that awakened more than ordinary interest, was the publication of a new Hymn-Book for the Church. For two reasons it was desirable that such a book should be published: first, the copyright of the English Wesleyan

Hymn-Book, which had been used by the Wesleyans in Canada, had legally expired; and secondly, it was desirable that the Canadian Church should have the profit on the sales of the hymn-book used among its people. On the part of the elder men, there was a strongly conservative feeling, leading them to cling to the old book as John Wesley left it, or at least with nothing more than a supplement to the original book of Mr. Wesley. On the part of others, it was maintained that it was the duty of the Church to provide the people with the best possible collection of hymns adapted for public and social worship. After considerable discussion, a motion was carried appointing a committee to procure the materials for a future hymn-book. This could hardly be regarded as a victory for either party in the discussion.

A strong expression was placed on record by the Conference on the subject of temperance and prohibition. Our Methodist Church has never given any uncertain sound on that question. A public tea-meeting was held, as a kind of celebration of the accomplishment of the union, at which addresses appropriate to the occasion were given. The presence of several distinguished delegates from other Methodist bodies added much to the interest of this Conference. The Rev. Bishop Peck, of the Methodist Episcopal Church in the United States; the Rev. Gervase Smith, of the English Wesleyan Church, the warm personal friend of Dr. Punshon; and the Rev. Thomas B. Sargent, of the Methodist Episcopal Church South, were all warmly welcomed by the Canadian brothers. Their sermons on the Sabbath, and their addresses at the public meeting, awakened great interest and deepened the conviction that Methodism was one all over the world. The Rev. Dr. Ryerson and Rev. D. Savage were appointed

representatives to the English Methodist Conferences; Rev. John A. Williams and Mr. John Macdonald to the Methodist Episcopal Church of the United States, and the Rev. Dr. Douglas to the Methodist Episcopal Church South. The Rev. A. Sutherland was appointed Missionary Secretary.

After making full provision for the practical exigencies of the work arising out of the union of bodies occupying the same ground, the Conference broke up with a feeling of deep gratitude to God that such delightful harmony had marked all its proceedings.

The closing words of the President, Dr. Ryerson, were specially impressive. He said: "He was thankful to the Conference, and thankful to the Giver of all good that he had been spared to see this year. He rejoiced in the consummation of the union, so that now the influence of their General Conference extended from ocean to ocean. As he was bordering on threescore years and ten, and would soon have completed the fiftieth year of his ministry, he could not expect to be spared much longer, but he assured the Conference that to his latest hour he would not forget the kindness which had been exercised towards him by his brethren with whom he had been so long associated. He loved his country and he loved his Church, and though he could not claim exemption from common infirmities of mankind, yet he had ever endeavoured in all things to aim at the glory of God and the welfare of the Church, with which he had always regarded it as the highest honour of his life to be associated." These words were a fitting close to that historic Conference.

I think it is Lord Macaulay who says that the time of a country's greatest prosperity is the time of least historic interest. This is certainly true with regard to Church

history. Periods when no striking event happens, and no great controversy stirs the community, may be times of great spiritual progress; and yet there may be nothing very remarkable to record. The progress of the Church depends upon the growth of individual life. If we could follow the history of each individual soul and tell the story of its enlightenment, struggles and victories, it would be of special interest; but we cannot do this, and must be satisfied, therefore, with general remarks on the results of the progress of the Church as a whole. During the years following the union of 1874 the churches made steady and general progress. The state of things on most circuits during this period was fully represented by a sentence in a letter to the *Guardian* from an aged minister. He said: "From every quarter comes intelligence of a marked success resulting from the consummation of Methodist union. Already in many places has great spiritual benefit resulted, and in many others missionary meetings have been held with greatly increased collections and subscriptions."

In 1875, the Toronto Conference met in the town of Picton—this was historic Methodist ground; here was held, in 1824, the first Hallowell Conference, when the Canadian work was first organized into a separate Conference, having been previously connected with the Methodism of the United States. The only minister present at this Conference of 1875 who was also present at the Conference of 1824 was the venerable Anson Green, D.D., who was taken out of the itinerant work at the Conference of 1824, as was also John Back, Solomon Waldron, R. Corson, and J. Messmore. The only person living in 1875 who had been a member of the Conference of 1824 was the Rev. John Ryerson. Dr. Green informed me at that

Conference that he had not met any one connected with the Church in Picton who belonged to it in 1824. The Picton Conference of 1832 was also remarkable for the inauguration of a movement for a union with the British Conference, and the completion of the plan for the establishment of Upper Canada Academy at Cobourg.

During the period that elapsed between the General Conference of 1874 and that of 1878 several prominent ministers passed away. Among these were the Rev. John Sunday, who was so long and widely known as a distinguished Indian Missionary. He visited all parts of Canada, and also England, in the interests of his people. He was converted under the ministry of the Rev. Peter Jones. The Minutes of the Toronto Conference of 1876 says of him: "As a preacher in Indian he greatly excelled; always effective, often eloquent, he sometimes rose to the grandeur of sublimity in thought and speech. His influence on the Indian mind was powerful and extraordinary; many souls were converted to God through his instrumentality who will brighten his crown of rejoicing in that day."

Another name that Canadian Methodists "will not willingly let die" is that of the Rev. George M. McDougall, the celebrated missionary pioneer in the North-West. He was a man of great force of character, and full consecration to his work. His whole life was spent in the missionary field, for which he had great natural adaptation. His visits from the North-West to the Province of Ontario, and other parts of the work, always awakened great interest. His influence in dealing with the Government, on behalf of the Indians, was influential and salutary. The manner of his death was particularly affecting. He missed his way in a

blinding snow-storm, and some days afterwards was found calmly sleeping the sleep of death, in the snow drifts of that land that had been hallowed by his toil and blessed by his prayers. The Rev. John McDougall is a worthy successor of his heroic father.

Charles Freshman, D.D., was another remarkable fruit of Methodism who passed away from earth in 1875. He was of the stock of Israel, brought up in his youth in the Jewish religion, and had prepared himself for the position of a Rabbi. Coming, in 1855, to Canada, through the study of a German Bible he was convinced that Jesus of Nazareth is the true Messiah. By the ministry of the Rev. James Elliot, then at Quebec, the way of God was expounded unto him more perfectly. He was soon after received into the ministry of the Church. He afterwards published a couple of volumes, one an autobiography, and the other a work on the customs of the Jews, a subject on which he was well qualified to write. His son, the Rev. Jacob Freshman, is successfully prosecuting a mission to Israelites in New York.

An event of interest during this period was the meeting in the city of Quebec of the committee on the compilation of a hymn-book; Dr. Ryerson was in the chair. The work to which the committee at that time confined their attention was to decide what hymns in the old Wesleyan book should be omitted, and what changes should be made in those that were retained. The President was decidedly opposed to any alteration in the part of the book that had been compiled by Mr. Wesley himself, but as nearly all the members of the committee were of a contrary opinion to the chairman, that part of the work was completed before the committee closed its sessions.

Several things of general interest to the Church took place during the quadrennium. The publication of a connexional magazine had been left in the hands of the Book Committee. The *Methodist Magazine* was established, at first under the editorial management of the editors of the *Guardian*, but, after the *Evangelical Witness* was discontinued, at the annual meeting of the Book Committee the Rev. David Savage became assistant editor of the *Guardian*, taking Dr. Withrow's place, and Dr. Withrow became responsible editor of the *Magazine*, a position for which he has shown remarkable fitness from then till the present time. He has also had charge of the Sunday-school periodicals for the same period.

The organization of a Theological Union in connection with Victoria College led to the formation of Annual Conference branch unions, which has largely promoted the study of theology among our younger ministers. Extensive revivals throughout all the Conferences are reported in the columns of the *Guardian* during this period.

At the London Conference of 1877, the Rev. Dr. Ryerson was requested to prepare and publish a volume of essays, recalling the historic facts of early Canadian Methodism. This work was completed and published under the title of "The Story of My Life." At the Toronto Conference of 1878, an event of great interest was the reception of five native Japanese candidates for the work in Japan. It was only a few years since our first missionaries, Dr. Cochran and Dr. Macdonald, had gone out there, and already, through their faithful labours, God had raised up men who were consecrating their lives to the work of preaching to their countrymen the unsearchable riches of Christ.

The next General Conference was held in the city of Montreal, in September, 1878. The Rev. George Douglas,

LL.D., was elected President. A review of the previous four years gave gratifying evidences of spiritual and material progress. The total number of ministers repor ed was 1,165, thus showing an increase in the quadrennium of 134, although 47 had died during the same period. The membership had increased from 101,946 to 122,605, showing an increase of 20,659. In the Sunday-schools there was also a gratifying increase—221 additional schools, 2,474 increase in teachers, and 19,754 increase in scholars—as compared with the returns in 1874. All the funds of the Church reported a large increase.

The two great debates of this Conference were on the new hymn-book and the class-meeting question. The Hymn-book Committee presented their report of what had been done. They had left out a considerable number of the hymns in the old collection, which had not been found so suitable for use in the congregations. They recommended that a completely new hymn-book be prepared, in which old and new hymns should be arranged under their proper headings. The discussion turned on the question whether this method should be carried out, or whether Mr. Wesley's hymn-book should be retained, with a new supplement, in the manner that the English Wesleyans had adopted. The result was that the compilation of a complete new hymn-book was recommitted by the Conference to the same committee. Ex-Governor Wilmot having died, Dr. David Allison was added to the committee in his place.

Mr. Wilmot was a man of great natural gifts. He was at one time Governor of New Brunswick, and occupied other important public offices; but he retained his position as Superintendent of the Fredericton Sunday-school while Governor of the Province. He was held in high esteem by

the ministers and laity of the Church in the Maritime Provinces.

The debate on the class-meeting question was able and protracted. Some of the members maintained that it was not right to make attendance at class a test of membership, because nothing should be made a condition of membership that was not laid down in the New Testament as a condition of Christian life. On the other hand, it was argued that any change in the Discipline that would make the obligation to attend the class-meeting less binding, would have the effect of causing this means of grace to be less generally attended by the people. Though the feeling was strong for some modification of the existing rule, no decisive result was reached. The decision was virtually postponed, with the understanding that larger liberty should be given to Superintendents of Circuits in dealing with particular cases of non-attendance.

The interest of this Conference was greatly enhanced by the presence of several distinguished visitors from sister Churches. The chief of these were the Rev. S. Coley, of the English Wesleyan Conference; the Rev. Dr. Upham, of the Methodist Episcopal Church in the United States; the Rev. Dr. Kelly, of the Methodist Episcopal Church South. The public services of these brethren were highly acceptable and edifying. During the meeting of this Conference a general election was held, the result of which was the defeat of the Mackenzie Government, and the return of Sir John A. Macdonald to power. The political excitement, though not unfelt by the Conference, did not prevent it pursuing the even tenor of its way to the close. The only important change in the General Conference officers was the election of Rev. William Briggs as Book Steward, in the place of

Rev. Dr. Rose, who had been Book Steward from 1866 to 1878.

The period between 1878 and 1882 was not marked by any extraordinary events, but was a time of steady progress in all the departments of church work. The year following the General Conference a movement was inaugurated for the payment of a large debt that had accrued in connection with the Missionary Society, and for the general extension of the work. A letter from the President, Dr. Douglas, placed the whole matter before the Church. A deputation visited each of the Annual Conferences to press upon them the claims of this movement. There was a hearty and general response, which not only cleared off the mission debt, but supplied resources for other connexional interests.

The case of the Oka Indians attracted a good deal of attention; large grants of land had originally been made by the King of France to the Seminary of St. Sulpice for the care and education of the Indians. A large number of the Indians having left the Church of Rome and united with the Methodist Church, caused the authorities of the Seminary to take up an attitude of opposition and to deny the claims of the Indians to the land. There is no doubt that the land was originally given in trust to the Seminary for the benefit of the Indians, but the Indians could not claim a right to the estates in fee simple. This matter has never been settled yet. The powerful influence of the Seminary of St. Sulpice, as representing the Roman Catholic Church in Lower Canada, has given them a great advantage over the Protestant Indians in all the phases of this controversy. Some of the Indians have removed and formed a settlement in Muskoka, but a large number still remain at

Oka, and claim their right to a share in the inheritance which was possessed and enjoyed by their fathers. Several of the pastoral addresses issued by the Annual Conferences during this period gives special prominence to the necessity of guarding against a tendency to indulge in worldly amusements. Yet the *Guardian* for each of these years reports extensive revivals of religion, which furnish practical evidence that there was no falling off in earnest evangelical work. There is also frequent reference in these addresses to the necessity of putting forth greater efforts for the religious education of the young, and in general pastoral supervision. This has led to a greater interest in Sabbath-school work, and in the production of Sabbath school literature. There can be no doubt, while there should be no abatement in practical aggressive work, the conditions of the present times demand wise and earnest efforts to save the young from the evils to which they are exposed, and to train them for successful Christian work.

The committee appointed to complete and publish the new Hymn-book, after holding several meetings in subsections, met in the town of Cobourg, in September, 1879, and completed the general work of compilation. The book was received with general satisfaction, and has vindicated in practical use the taste and judgment of its compilers.

The organization of the Salvation Army in England, being in some respects a revival of primitive Methodist evangelism gave an impulse to evangelistic work in Canada as well as in other places. The publishing business, as represented by the Toronto Book Room, was also largely extended.

A deputation was sent in 1880 to the Methodist Epis-

copal General Conference at Cincinnati, to confer with the English and American Methodists, respecting the holding of an Ecumenical Methodist Conference in London, England. This was appointed for 1881. All branches of Canadian Methodism were duly represented at this great gathering. There is good reason to believe that the meeting of these representatives on the other side of the Atlantic drew them closer together, and helped to promote a desire for the organic union of all branches of Canadian Methodism. This result did not so much follow from anything that was said or done at the London Conference, as from the association and Christian intercourse that took place during their stay in London.

The establishment of the Woman's Missionary Society has been followed by important results; not only has it afforded a sphere of Christian work for the women of Methodism, it has developed sympathy and liberality towards the missionary work in a degree beyond what could have been anticipated.

In the period intervening between the General Conference of 1878 and that of 1882 some of the most prominent men in Canadian Methodism were called home. The first of these was Dr. Anson Green, who had occupied most of the high official positions in the gift of his Church. He had taken a leading part in arranging most of the changes and unions of former times, and continued up to the last to show strong attachment to the Church and a deep personal interest in everything that affected its welfare. Lachlin Taylor was another of these standard-bearers. Few men were more widely known from one end of Canada to another. For many years he was agent of the Upper Canada Bible Society, and did much to draw the representa-

tives of different Churches closer together on the common Bible platform. If Dr. Ryerson was the apostle to Canada of civil and religious liberty and intellectual culture, Dr. Taylor was the apostle of grand Christian liberty and fraternal union. He was for several years connected with the missionary departments of our work, and his appeals on behalf of that enterprise called forth the enlarged liberality of our people. He had a soul full of noble enthusiasm for all grand work, and of sympathy for all who were struggling, and with a magnetic power he communicated that enthusiasm and sympathy to the vast multitude, and led them forward to do and dare for God and humanity. The name of Egerton Ryerson is still more widely known. He died on the 15th February, 1882. In the days of the old Family Compact he rendered patriotic service by his able vindication of the equal rights of all Churches. His work as Chief Superintendent of Education for thirty-two years has given him a high place among the historic men of Canada. He brought to the duties of this office broad intelligence and a rare executive ability, which have for all time stamped his name and influence on the educational system of his country. He was the leader and instrument of a great educational reform; he was, indeed, a man of war from his youth up, but the latter years of his life were eminently peaceful. He had outlived the bitterness of former times, and in a serene and honoured old age, possessed in a high degree the respect and good feeling of men of all churches and parties. But we have always thought that he never did any better work than in his early battles for religious liberty and equality.

The General Conference met in Hamilton in September,

1882. The Rev. Dr. Rice was elected President, the Rev. Dr. J. A. Williams being within a few votes of him. All the departments of the work were reviewed. The membership had increased about 3,000 during the Quadrennium, and the different funds reported a corresponding advance. The Educational Society had rendered important assistance to all our Church colleges. The chief debate of the Conference took place on a proposal to enlarge the power and authority of the President of the General Conference; but no material change was made. A question of the right of the Annual Conferences to decide when General Conference legislation affected their rights and privileges, was discussed at considerable length. A Court of Appeal was constituted, to which the power of deciding all such questions was committed. The idea of union was so prominently in the thought of the Conference that very little in the way of legislative changes was effected. The question of a general organic union was fully discussed. A committee on union, appointed by the Conference, held repeated conferences with the committees of the other Methodist Churches, and considerable progress was made towards a general union of all Canadian Methodists. A large committee was appointed to meet the representatives of the Methodist Episcopal, Primitive Methodist and Bible Christian Churches, to formulate a basis of union.

The presence and services of Bishop McTyeire, of the Methodist Episcopal Church South, and of Rev. Dr. Studley, of the Methodist Episcopal Church, added very much to the interest of the Conference. Dr. Rice was appointed representative to English Methodism; Rev. W. Briggs to the General Conference of the Methodist Episcopal Church South, and Dr. Williams and Mr. John Mac-

donald to the General Conference of the Methodist Episcopal Church.

This brief review of the events of the period from 1874 to 1883 has been sketched amidst great pressure of other work. Neither the limited space which was available for these jottings, nor the time at the disposal of the writer, permitted the production of anything like a connected history of the period. Methodism in the Maritime Provinces formed an important part of the Methodist Church of Canada. In common with the western work, its progress was manifested during these years by a steady increase in the membership, as well as by increased liberality in contributing to the funds of the Church. The educational institutions—Victoria and Mount Allison Universities, as well as the colleges for the education of young ladies—rendered valuable service to the Church by giving a sound education to our young people of both sexes, which qualified them to fill positions of trust and usefulness, and kept them abreast with the intelligence of the times. The liberality of the people enabled the Church to extend its missionary operations in Japan and other places. A large number of elegant and commodious churches were erected, keeping pace with the growing wealth and culture of the people. Thus the practical success of the union of the Wesleyan and New Connexion bodies, largely silenced objectors, and prepared the way for the more comprehensive union that was successfully carried into effect in 1883.

BARBARA HECK.

HISTORICAL SKETCH OF THE METHODIST EPISCOPAL CHURCH IN CANADA.

By the Rev. S. G. Stone, D.D.

THAT it is believed to be the child of Providence, is not among the least of those impulses to which Methodism has always and everywhere owed the devotion of those moral heroes, who, in all periods of its history, have gone forth into known or unknown regions, preaching its soul-saving doctrines, with as little doubt of success as they have had of their own being. They have not only felt the inspiration common to all who have intelligently, and with a due sense of their responsibility, consecrated themselves to the promulgation of the Gospel, but they have believed with intense conviction that God had raised up and sent forth this special form of evangelism for the purpose, not only of saving men directly through its instrumentality, but also for the quickening of other agencies engaged in the same work. Whatever their views of the doctrine of foreordination in its Calvinistic sense, they have, at all events, had as little doubt of success in their mission of evangelism as they would have had if they had received their allotted fields of labour directly from the hands of God.

It was not without reason that they had this confidence. The very existence of the Methodist Church, as such, was

of God. Certainly neither Mr. Wesley nor those who were associated with him ever contemplated the establishment of a separate communion until it was providentially laid upon him. Even in the American colonies, where the circumstances of the Methodist societies were such as to almost imperatively demand distinct organization, his scruples against it prevented such organization until the absolute destitution of the sacraments forbade further delay. Thus, whether with or without organization, Methodism has arisen to meet a demand which no other agency was adapted to supply. Always the child of Providence, borne onward and outward upon her mission of love, in a very large degree, to the masses who otherwise were not reached at all, or, if reached, by a cold formalism in which they saw little of hope, and less of the Lord Jesus Christ. The same divine superintendence is not wanting in the introduction of organized Methodism into Canada, toward the celebration of the Centennial of which this volume is contributed. In the year of 1789-90, the Rev. Freeborn Garretson sent William Losee, with David Kendall as his colleague, to pioneer what was called the Lake Champlain Circuit—a portion of the State of New York—which, either by reason of the sparseness of its settlements, or because it was settled, where settled at all, by people already attached to another communion, presented no adequate inducements to their continuance of the mission they had undertaken. Their journeys had, however, brought them in sight of Canada, whither their feet had doubtless been led by that Providence which sees beyond the plans of men, and, in January, 1790, Mr. Losee, who had relations in Canada, and who, it is supposed, received a roving commission from his presiding Elder, crossed the

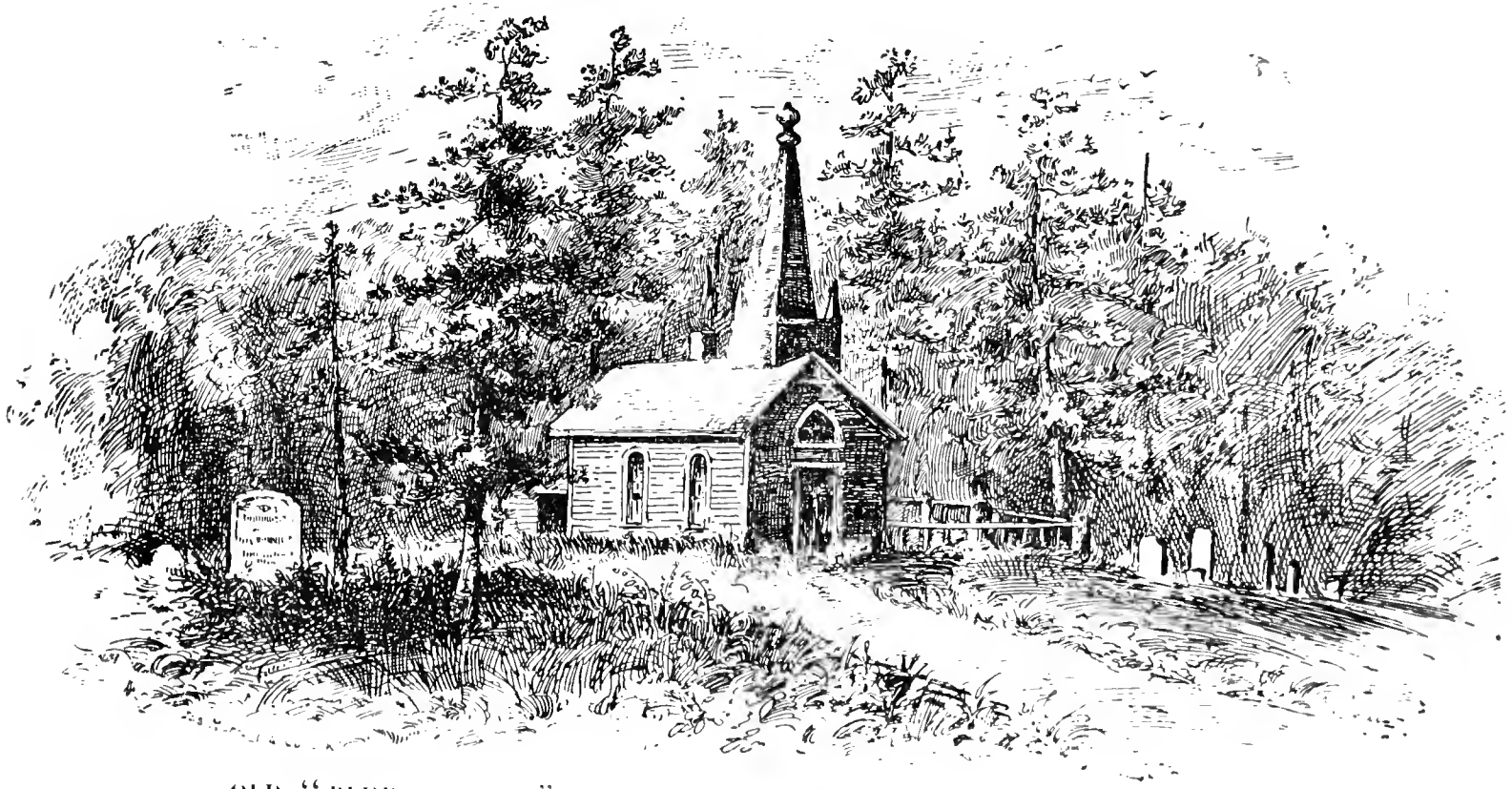
St. Lawrence, probably near St. Regis, preached at various places as he journeyed westward, sought out his friends in Adolphustown, began preaching among them, "and thus became, so far as the regular ministry is concerned, the apostle of Methodism in Upper Canada."

If, however, the epoch of organized Methodism in our country, it was not the epoch of Methodism itself. As early as 1774, the Heck family, and others associated with them, seeing the approaching outburst of the American revolution, and being ardently attached to British institutions, emigrated to Canada—first to a part of Lower Canada, near Montreal, and, subsequently, to Augusta, where, in 1778, without the superintendence of a preacher or other ecclesiastical authority, they organized a class composed of Paul and Barbara Heck, of sainted memory, their three sons, John, Jacob and Samuel, John and Catharine Lawrence (the widow of Philip Embury), Samuel Embury and others. The home of Mr. Lawrence became their place of worship, and Samuel Embury was appointed leader. This little band, in the midst of a wilderness often echoing to the whoop of warlike tribes hastening to join in the conflict which raged over the American colonies, kept alive that religious zeal for which their leaders had been so distinguished, and did what they could for the promotion of godliness for years before it was possible to send missionaries to their aid. In 1780, a local preacher, by the name of Tuffy—a commissary of a British regiment in Quebec—seeing the religious destitution around him, embraced such opportunities as he had for preaching the Gospel during a period of three years, and leaving as the fruit of his zeal not a few who were subsequently among the first to open their homes for reli-

gious services. To him is accorded the honour of being the first Methodist preacher in Canada.

In 1786, George Neal, who had been major of a British cavalry regiment, in Georgia, but who had retired from the service during the war, crossed the Niagara river, and immediately began to preach to the destitute people he found in that vicinity, commencing his labours at Queenston, where he was much encouraged by a Mr. Cope, who had been a Methodist in the States, and others who were in sympathy with his work. At first he was much opposed by the officer in command at Queenston, who ordered him to desist from preaching, the reason given being that he was usurping functions which belonged exclusively to the Established Church. Having other views of his privileges, Mr. Neal continued to preach, meeting with much success, founding societies, and being everywhere esteemed as a man of genuine worth and of high religious character. Dr. Bangs says of him: "He was a holy man of God, and an able minister of the New Testament. His word was blessed to the awakening and conversion of many souls, and he was always spoken of by the people with great affection and veneration as the pioneer of Methodism in that country."

It will thus be seen that Methodism was first introduced into this country, in both the east and west, by men who had learned to face danger and difficulty in another sort of warfare, fit forerunners of those messengers of the cross who, with not less heroic courage, were to carry the standard forward. In the meantime (1788) an exhorter by the name of Lyons came from the United States and opened a school in Adolphustown, and "not neglecting the gift that was in him," gathered the people together on Sabbath days in different parts of the country adjacent to his school, and exhorted



OLD "BLUE CHURCH," AND BARBARA HECK'S GRAVE NEAR MAITLAND.

them to flee from the wrath to come. About the same time, James McCarty, an Irishman, who had been converted under Whitefield's ministry, came over from the States, and reaching Ernestown, found there a number of lay Methodists who gladly opened their log cabins to the people who gathered to hear him preach. His services were instrumental in the conversion of many souls, but this, instead of commending him to the clergy of the Church of England, excited their hostility.

Under an edict passed by the Legislative Council, "that all vagabond characters should be banished from the Province," McCarty was arrested by certain zealots of the Church of England, and, after being treated as though he were a common felon, was tried and convicted as a vagabond —the only cause of complaint being that he was preaching the Gospel without the sanction of the Church of England —and was sentenced to solitary confinement upon one of the Thousand Islands. Four Frenchmen were selected to convey him to the place assigned, but they, being more merciful than their employers, put him ashore upon the mainland, from whence he immediately made his way back to Ernestown, to his wife and family. On the following Sabbath he again held service in the house of Mr. Robert Perry, when he was again arrested, but released on bail, to appear in Kingston the next day. He did so, was immediately placed in the cells, and shortly afterwards sentenced to transportation. His family never saw him again; and, whether the unsupported testimony of one man that he recognized the clothes of a murdered man near Kingston as those of Mr. McCarty, be true or not, it is certain he died a martyr to that spirit of intolerance which still manifests itself in that petty but arrogant exclusiveness so common to

the successors of the cruel ecclesiasticism of former days. The death of McCarty was not unavenged. The captain most active in the persecution, in an agony of remorse, wrote a confession of his crime, and subsequently became insane. The engineer closed his career within a few days, and another of the band died in less than a month.

"But though God buries His workmen, He carries on His work." Zealous laymen did their best to supply the lack of other agencies, and thus kept alive the flame of religious life. It will thus be seen that the power of self-propagation—the sure evidence of life—had prepared the way for organized effort when Losee made his appearance in Canada in the winter of 1790. The result of his labours during the year was a petition from the people to the New York Conference of the Methodist Episcopal Church, urging that body to send ministers into Canada. The petition was cordially received, and Mr. Losee was ordained deacon and stationed at Kingston, reaching his circuit in February, 1791. On the 20th of the same month he organized his first class, another on the following Sunday, and yet another on Wednesday, the 2nd of March, the day on which John Wesley went home to his reward. This was the commencement of organized Methodism in Canada. It is true that classes had before this been organized both in Augusta in the east and Stamford in the west, but such organization was one of expediency—a mere banding together of Christians, formerly members of the Methodist Episcopal Church, or converted by the instrumentality of those who had been connected with that Church in the States. They had no ecclesiastical connection with each other, nor with the Methodist Church either in England or America. No return is made in the Minutes of the

New York Conference of any members in Canada previous to Mr. Losee's appointment to Kingston, for the reason stated—no one had been authorized to enrol them. The following year there is a return of 165 members for Cataraqui Circuit—the name Kingston being dropped—this number including the results of the labours of Heck and Embury in Augusta, and Lyons and McCarty on the shores of the Bay of Quinte.

At this time Mr. Losee was a young man but twenty-seven years of age, an able preacher and full of holy zeal for his Master. He threw all his energies into this work, to which he seemed in a special and marked manner to have been providentially called, and powerful revivals followed his labours. As the first representative of a Methodist itinerancy in Canada, he laboured most assiduously and zealously for the spread of the Gospel, and, like a flaming evangel, preached in demonstration of the Spirit and with power. The first Methodist chapel in Canada was built in Adolphustown in 1792. In the same month a second was begun in Ernestown for the eastern end of the circuit, each building being thirty-six feet by thirty, two stories high, with galleries—small beginnings, but full of promise for the future. Losee returned to Conference bearing cheering reports of his year's work. His vast circuit was divided into two, and, with Darius Dunham as his colleague, he hastened back to his beloved people. The new circuit, called Oswegatchie, embraced the country east of Kingston, and Cataraqui that to the west, Losee taking the former and Dunham the latter. After the return of Mr. Losee with his colleague, the first Quarterly Meeting held in Canada was convened by Mr. Dunham, he being an Elder—the presiding Elder, Mr. Garretson, not being

able to visit the country. It was held in Ernestown in a barn owned by Mr. Parrott, and was a glad day to those who had so long been without the sacraments of the Church of their choice.

What is it that has been lost out of these occasions in these later days which gave them such attraction in the earlier history of Methodism? Then, and long afterwards, they gathered, not only from the centre, but from the remotest corners of those vast circuits, travelling in many instances with ox-teams over rough roads, or on foot over a forest path. Men, women and children gathering on Saturday for the afternoon sermon and evening prayer-meeting, and remaining over Sunday for its rich and varied services. These were times of power, and this first one was the prediction of after days. The Holy Spirit fell upon the people, and from many lips the prayer for salvation went up to God. Many of those who were gathered at this service were U. E. Loyalists, who had been Methodists in the States, or in the motherland before they emigrated to this western world, and to them this was an occasion rich in memory of a former experience. It meant, too, that the dark past had disappeared, and that they should no longer be as sheep without shepherds. It was a glad dawn of the successes which followed, through which almost the whole country embraced by these circuits has been given to Methodism. At the close of the year, Mr. Losee returns ninety members for his circuit, and Mr. Dunham 259 for his, an increase of more than 100 per cent. upon the returns of the previous year.

At the Conference of 1794 Canada was constituted a district, with Mr. Dunham as Presiding Elder; James Coleman and Elijah Woolsey having charge of what were now

called by change of name the Upper and the Lower Circuits. Learning of the work of Mr. Neal in the West, Mr. Dunham visited that section in the fall of 1794, and was received with great gladness by Mr. Neal and those he had gathered around him, and great were the rejoicings of the people when they were permitted to enjoy the sacraments at the hands of a Methodist minister. The following year Mr. Dunham was appointed to Niagara Circuit, and Messrs. Coleman and Woolsey returned to their former circuits, Mr. Woolsey having as a colleague Sylvanus Keeler. For purposes of administration the Canadian work was under the superintendence of Rev. John Merrick, Presiding Elder, whose district embraced within its bounds all of Canada and Philadelphia, with the intervening country. When it is remembered that there were no macadamized roads, no railroads, few turnpikes, few bridges, little entertainment except of the roughest class, it will be seen how much the Methodism of our day owes to those heroic men and the kindred spirits which succeeded them; men whose zeal for Christ took little thought of personal comfort, the amount of salary they should receive, or little else than how they could best win men and women to the cross of Christ.

The returns to the Conference in 1801 gave 1,159 members with Joseph Jewell as Presiding Elder, and Keeler, Sawyer, Anson, Herron, and Pickett in the field. In 1805 the membership was 1,787, and the eight circuits were manned by Samuel Coate, Presiding Elder; Pearse, Pickett, Bishop, Thomas Madden, Robt. Perry, Wm. Case, Henry Ryan, Nathan Bangs, Sylvanus Keeler, names honoured in Canadian Methodism. In 1808 Samuel Coate was Presiding Elder of the Lower Canada District, and Joseph Sawyer of the Upper Canada. With them, besides most of those

named above, were Thomas Whitehead, John Reynolds, Cephas Hulburt, and others. In 1810 Joseph Samson and Henry Ryan were Presiding Elders, with whom, beside the foregoing names, we find Joseph Lockwood, Andrew Prindle, Joseph Gatchell, Ninian Holmes, James Mitchell, and others. Bishop Asbury, who visited the Canadian work that year, writes: "Our prospects are great in those provinces, and I must, if possible, extend my labours." The increase of the year was 572. The war of 1812-15 seriously interrupted the progress of the work, reduced the membership by one half, and deprived the societies of many of their preachers, who were largely from the United States. During that stormy period the dauntless Henry Ryan held the ground as best he could, travelling as Presiding Elder from Montreal to Sandwich, and having under him David Culp, David Youmans, William Brown and Ezra Adams. On reorganization, at the close of the war in 1815, and renewed recognition of the field by the New York Conference, William Case and Henry Ryan were Presiding Elders of the Upper and Lower Canada Districts respectively, and Culp, Adams, Whitehead, Youmans, Brown, Madden, Prindle, Chamberlayne and others were the preachers. In 1816 the membership was 2,730. The political feelings stirred by the war brought in, through their operations in Nova Scotia, British missionaries, especially to Quebec and Montreal. This excited strife, which the General Conference of 1816 failed to allay, but which was largely quieted by a compact in 1820. that the British missionaries should have the East, and the Methodist Episcopal Church the rural sections and the West. In 1824 the Canada work, which had previously been first a part of the New York Conference, then of the General Conference, was organized

as an Annual Conference of the Methodist Episcopal Church. In this year (1824) there were in Lower Canada eleven British Wesleyan missionaries and 1,113 members. In Upper Canada, embraced in the Canada Conference of the Methodist Episcopal Church, there were thirty-six ministers and 6,150 members.

The limits of this paper forbid a detailed recital of the growth of Canadian Methodism. Thus far we have been particular that the readers of these pages may possibly discern the hand of God in the planting and growth of the Church whose interests all Methodists should love and do their utmost to promote. We must hasten to later periods and events preceding which the work had spread over the whole of Upper Canada occupied by the white settlers, and among various tribes of Indians as well. In 1828, the membership had increased to 9,678, there having been added during the last year 690 whites and 343 Indians. The work was divided into thirty-two circuits and missions, occupied by forty-seven travelling and seven superannuated ministers. Such was the position of Methodism in Upper Canada in the year cited above, when an event occurred which marked a new epoch in its history. In 1824, the General Conference meeting at Baltimore, Md., at the request of Messrs. Wyatt, Chamberlain and I. B. Smith, the Canadian delegates, organized the Canada Conference, the territorial limits of which were the boundaries of Upper Canada. The causes which led to this were various, but chiefly in view of the prejudice which existed in many places against such ministers as were citizens of the United States, a prejudice largely excited and promoted by the ecclesiastics of the Church of England, led by Bishop Strachan, whose influence with the Government was very great.

Although outnumbering the communicants of the Church of England, the Methodists were harassed by every possible method the representatives of that Church could invent, and such was the power they exercised over the Family Compact, that Methodist ministers were not allowed the right to marry, even when the parties were of their own communion. Some of them, presuming that by virtue of their ordination they had the right to do so, had celebrated the rite of matrimony in certain cases, but the Government refused to admit the legality of such marriages; and although in 1823 the Legislature passed an Act giving them the necessary authority, the council, under the influence above cited, threw out the bill. Rev. Joseph Sawyer, though a regularly ordained minister, and the Presiding Elder of a district, and although there was no law of Canada forbidding his celebrating the rite of matrimony, was so violently assailed for doing so that he was obliged to leave the country. Rev. Henry Ryan was also sentenced to banishment by a judge, sharing the prejudices of his Church, for a similar offence. Rev. Isaac B. Smith, having married a couple on his circuit, was prosecuted in the courts; but after a most able defence, conducted by himself, though opposed by the ablest legal counsel available to the prosecution, was acquitted by the jury to which the case was submitted. In the face of certain legal prosecution, and unprepared to bear the expense, and unwilling to endure the annoyance which were sure to follow, Methodist ministers determined to abstain from the assertion of this privilege until they could secure protection by the Legislature. The fate of the bill introduced for that purpose has been already indicated.

All this did not, however, prevent their success in the great work to which their sanctified energies were devoted.

New societies were continually being organized, existing societies increased in strength, and the influence of the denomination was soon to be too powerful to be resisted by either the Legislature or the Government. Their opponents might embarrass, but could not arrest the rapid spread of the great work in which they were engaged, and in the absence of the right of their own ministers to marry them, many, rather than submit to the arrogant assumptions of the clergy of the Established Church, made the necessary journey of fourteen miles from the residence of a Church of England minister to be married by a magistrate.

Another incident which contributed to the desire for a separation from the Mother Church, was the position taken by Rev. Henry Ryan, who, during the war of 1812 and for some years afterwards, had been practically at the head of the Church, and its bold and loyal defender. Others, also indignant at the charge of disloyalty made against the Methodists, were much influenced to change the relations yet sustained toward the Church in the United States. Mr. Ryan finally decided to use all his influence in favour of a complete separation from that body. It is not necessary to assume, as has been done, that personal ambition was at all a factor in the case, or that any other motive decided him but a sincere desire to relieve the Methodists of Canada from the disadvantage of being suspected of political leanings towards the United States. This opinion was not at that time shared by the great body of the Methodist people, who desired only that a Conference should be organized in Canada to be under the jurisdiction of the General Conference of the Methodist Church. A petition to this effect was forwarded to that body by the hands of Messrs. Chamberlain and Smith, and after due consideration was granted by

the General Conference. Accordingly, on the 24th of August, 1824, the Canada Conference was duly organized under the presidency of Bishops George and Hedding, both of whom were present. The Conference numbered but thirty-six preachers, including those received on trial, yet within this small circle were embraced men of stalwart merit, to whom were added at the Conference of 1825, two candidates who were destined to occupy the most conspicuous positions in the future of Canadian Methodism, viz., James Richardson and Egerton Ryerson, who were stationed together the following year on Yonge Street Circuit, Mr. Richardson being in charge.

Mr. Richardson had been an officer in the navy in 1812, losing an arm in the bombardment of Oswego, an engagement in which he had been conspicuous for his heroism. Both were excellent preachers, and each, early in its history, was editor of the *Christian Guardian*. Both, also, lived to a good old age, and died full of honours—Mr. Ryerson placing a nation under tribute to his memory for the invaluable services he performed in laying the foundations of the public school system, which is to-day the pride of our country.

The organization of the Canada Conference did not, however, satisfy Mr. Ryan, nor did it lessen the hostility of Dr. Strachan, who, in a sermon preached upon the death of Bishop Mountain, grossly misrepresented the position and numerical strength of Methodism in Canada; and also proceeded to England, where he so grossly libelled the ministers of the Methodist Church, that the insinuations contained in his letters and statements became a subject of inquiry before the Provincial Assembly, the result of which was not only a complete vindication of their loyalty,

but also a most complimentary admission or declaration of the obligations under which they had laid the country by the zealous and valuable services they had rendered to the cause of religion and public morality, a copy of which was forwarded, with an address from the Assembly to King George IV., advising against the establishment of the Church of England in Canada; the object for which Dr. Strachan was most assiduously, and with such unscrupulousness, working. In view of this continued opposition, the defection of Mr. Ryan and others who were endeavouring to divide the Church upon the question of independence and other proposed changes in methods of government, and also by reason of the fact that Methodist ministers were not authorized by law to celebrate matrimony, nor had the Church any such legal status as gave security to its possession of the numerous chapels which had been erected, and hoping that by securing independence these disabilities might the more easily be removed, and also by reason of other difficulties which had arisen, it was thought best to urge upon the General Conference of 1828 the separation of the Canada Conference from the parent body. A memorial to that effect having been drawn up four years previously, the several Conferences had become familiar with the reasons upon which the proposition was based, and therefore it was cordially agreed that, the General Conference being satisfied of the desire on the part of the Methodists of Canada to organize themselves into a Methodist Episcopal Church, they should have that liberty. Documents to that effect were, therefore, prepared and adopted, the separation was completed, and at the session of the Canada Conference held in Ernestown in the October following, the Methodist Episcopal Church in Canada was duly organized, the Rev.

William Case being elected General Superintendent *pro tem*. It is significant of the important position Methodism had achieved, that even before the separation from the Methodist Episcopal Church was completed, a bill came into effect entitling the Methodists in Canada to hold church property and it is equally significant of the persistent hostility of the Church of England, that in order to secure the right of Methodist ministers to celebrate matrimony, they had to apply for the royal assent to a bill for that purpose, the Provincial Executive, in which Dr. Strachan's influence was paramount, withholding its consent, and using all its influence against it.

It was not long after the organization of Methodism in Canada as an independent Church, with the Episcopal form of government, that fresh difficulties arose. The Wesleyan Methodists of England no longer felt that they were bound by the arrangement hitherto existing between them and the Methodist Episcopal Church to abstain from pushing their work into Upper Canada, and without discussing the influences contributing to such a decision, it was decided by the English Conference to station ministers at certain points in this Province, and to otherwise establish themselves therein. As a matter of course, it was seen that such a decision would involve a collision between the two bodies, and therefore at a meeting of the Missionary Board in 1832, at which the Wesleyan missionaries were present by invitation, a plan of union was proposed which, with some modifications, was accepted by the Conference, meeting in Hallowell, in August of the same year, and ratified by the Conference of the following year, the terms of which constituted a complete change in the polity of the Methodist Episcopal Church—surrendering, as it did, those particular

features of church government distinguishing the Methodist Episcopal Church from the Wesleyan Methodist Church, and also constituting it a part of the latter body. It will serve no good purpose to discuss the methods employed to bring about this Union, nor to imply even that any but the most conscientious motives actuated the parties thereto. This Union did not take place, however, without protest, nor when consummated did it meet with the unanimous approval of the whole Church.

To that system of government under which Methodism in Canada had made such rapid strides in the face of the most unscrupulous opposition, a very respectable minority were so warmly attached that they determined to oppose its sacrifice by all proper methods, contending that the discipline of the Church made no provision for its complete destruction, and that the restrictive rules had been violated in the method of procedure, and, therefore, they could not submit to the said Union. As stated above, it is not necessary to our present purpose to go over a field of controversy in which there may have been wanting at times, at least, all that exhibition of Christian charity which might with reason have been expected, even when they differed so far in opinion that they could not coalesce, from parties who had for so long worked in such harmony together, and had side by side made such achievements for Methodism in Canada. Men cannot change their opinions at will, nor be forced to such an issue by the weight of numbers; and, therefore, let it be admitted without controversy that those who were determined to continue their allegiance to Episcopal Methodism set about the reorganization, as some say, or the maintenance and continuance, as others say, of the Methodist Episcopal Church with not less honesty of con-

viction and singleness of purpose than those who promoted the union in which the independence of Canadian Methodism was somewhat lost sight of.

Possibly if the same prudent methods had been adopted which were observed in the Union of 1883, much trouble might have been avoided. At this later Union all the parties, lay and clerical, were duly consulted, and even after an overwhelming majority in both cases had agreed upon the terms of Union, it was decided that the General Conference convened for that purpose could not legally transfer the property of the several contracting parties until the Legislatures had been consulted, before which as disinterested and impartial bodies any number of discontents could appear in their own cause, and that to attempt to consummate the Union before this was done would be to hazard the Union itself. As it was, there was doubtless, in 1833 too much precipitancy and too much of the element of coercion, with too little of effort at conciliation. After conventions had been held in several places in the Province, it was decided to call a Conference, to be held at Cummer's Church, Yonge Street, now Willowdale to meet on the 25th of June, 1834. Doubtless the expectations of those who had thus decided were disappointed when the day arrived. If it had been expected that any considerable number of the ministers in the active work would abandon the new order of things, it must have been without sufficient assurance. All, or nearly all, had voted for the Union, and therefore, when the date of the Yonge Street Conference arrived, there were present of ordained Elders—Joseph Gatchell, David Culp and Daniel Picket only, and of Deacons—J. W. Byam. Rev. John Reynolds, also an Elder, and J. H. Huston, Deacon, were not present

but had engaged to take work. There was also a number of local preachers present, some of whom had travelled more or less extensively, and a number of others who were received on trial and appointed to circuits; the whole number present and admitted on trial, including Messrs. Reynolds and Huston, being eleven, corresponding in number and orders very closely to Mr. Wesley's Conference in 1744, in London.

In the following year, in February, the Conference met in Belleville, to which time and place it had adjourned, when it was decided to call a General Conference. Rev. John Reynolds was appointed General Superintendent *pro tem*, and the General Conference was called to meet at what is now called Palermo, on the 10th of June, 1835; but owing to a misunderstanding on the part of some of the preachers as to date, those who had assembled adjourned to meet again on the 27th, when, after due deliberation, Rev. John Reynolds was elected to the office of General Superintendent, and on the following Sabbath was ordained by the imposition of hands by the elders present.

The Annual Conference had met at the same place on the 25th of the same month, the Minutes of Conference showing that the Church at this time embraced twenty-one preachers in all, and a membership of 1,243.

The next Conference was held in Belleville, convening on the 16th of June, 1836, Bishop Reynolds presiding. The year had been one of severe toil to the pastors, but it had also been one of great success. The number of ministers had increased to twenty-four, and the membership to 2,390, a gain of 1,147, or nearly one hundred per cent. The work had been carried on under the most trying circumstances. Without churches or parsonages, and with a

widely scattered membership, it must have been in the exercise of heroic zeal that such achievements were made. But the blessing of God attended their labours; kind friends opened their homes for preaching, and, regardless of the difficulties everywhere confronting them, with the most limited salaries, they went forth preaching the Gospel, and winning souls to the cross of Christ. In the meantime, a suit was instituted by the Trustees of the Waterloo Chapel to recover possession, the premises having been occupied since the Union by the Wesleyans. The case was tried in the Court of Queen's Bench, and a decision obtained in favour of the plaintiffs, which decision was confirmed by the Court of Judges, Judge Robinson alone dissenting. Soon after, the Trustees of the Belleville Church instituted a similar suit, with a like verdict by the jury in their favour. From this decision the defendants appealed, and a change having been made in the Court by the retirement of one of the judges and the appointment of others, the decision was reversed, confirming the Wesleyans in their possession of the property. A new suit was also granted in the Waterloo Chapel case, and though Judge Macauley reaffirmed his opinion that the property by right belonged to the Methodist Episcopal Church, he felt himself obliged to yield to the decision of the higher court, and, therefore, the Wesleyans were again put in possession of that church also. That much bitterness of feeling prevailed under such circumstances is not a matter of surprise, and that they should involve the mutual recriminations which characterized this period of Methodist history in Canada, and many years afterward, was, doubtless, also deeply regetted by the more devout members of both denominations. We will not enlarge upon a subject which

was as satisfactory to the enemies of Methodism as it was injurious to themselves.

Happily these days have long since passed away, and it is hoped their bad consequences, in so far as they affected the relations of the two churches, are fully and forever obliterated. Sad as they were, they did not dampen the zeal or weaken the devotion of the great body of ministers who went forth bearing the precious truths of the Gospel to the congregations awaiting them, or which they gathered together throughout the land. Though opposed to each other, and often in much bitterness of spirit, Christian charity, and that veneration their successes and pureness of life have won for them, demands the belief that they were honest in their convictions, and, therefore, without malice in their differences of opinion. On both sides there was much to justify the tenaciousness with which each contended for the righteousness of its cause. On the one hand, there was all the force of sentiment which a connection with the Wesleyanism of England, with its record of grand achievement and its long line of illustrious heroes, could inspire. The system of government was also more in harmony with the preferences of both ministers and members, and immigrants also, who had been accustomed to the views entertained in this regard by the Mother Church in England. Doubtless, too, it was a factor of no inconsiderable consequence to many who had been accustomed to look upon the advantages which the patronage of the State gave to the Establishment in England, to find under the new order of things some measure of that patronage dropping into their own hands. The grants made by the Government gave important facilities to the expansion of missionary enterprise, both among the Indians and pioneer settlements,

to which interests the societies in England also contributed with a generous hand.

Neither was the Methodist Episcopal Church without strong incentives to hold fast the principles upon which their polity was based. If under the Presbyterian polity adopted in England the societies had multiplied their strength and risen to a position of great influence and prosperity, not less significant had been the advancement of Methodism under that form of episcopacy prevailing on this continent, and which it was not without the most positive reasons believed represented Mr. Wesley's preferences. Moreover, there were other great principles beside those involved in the form of church government to which they adhered, and which they were resolved to maintain, which constituted strong reasons why they should maintain their independence. It was believed that no Church could receive the patronage of the State, and more especially when it was administered, not under statute, but by the executive of the party in power, without unconsciously or willingly becoming more or less subject to party influence. To such a principle great prominence had been given in the ante-union period of their history, and they felt that its sacrifice was a matter of too much consequence to be passed over with indifference. They believed that they who preached the Gospel should look to the voluntary responses of the people as the only safe system of support, both for their ministry and their institutions, and it would be less than justice to the self-denying, laborious men who, at immense personal sacrifice, refused to abandon this principle, to deny that only under the impulse of convictions which entitle them to the respect of those even who differ from them, could they have sustained the laborious zeal which distinguished their usefulness.

It was a fact of history that "it was when religious establishments were first contemplated that the Church of Christ began to degenerate from her primitive purity; that it was when religious establishments commenced their existence, that popish and corrupt doctrines received their countenance and support in the Church; that it was when religious establishments got the vogue, that papal domination, which had crimsoned the Christian world from age to age, commenced her infernal sway." That all these evil consequences would follow the patronage of the State might be prevented by a gracious providence operating upon an age of more enlightened conscience, but that such was its tendency they held with sufficient conviction to hold them aloof from it. The first ministers of the Gospel had been supported by the free-will offerings of Christians. So would they. The apostles had found it inexpedient to traffic with the powers of this world, and they would follow their example; and it is no small compliment to their sense of the propriety of the several branches of the Christian Church depending upon the loyalty of their own followers, that at the present time there are few in either Church or State in this the most prosperous of all the Provinces, who would favour a return to a system of state patronage, now happily abolished, under which so much of the public revenue was applied to the support of sectarian institutions. The decision of the courts having been adverse to their claim to the Church property held before the Union, there was nothing left them to do but to build anew for their accommodation, and to such a purpose—though most of their members and adherents were comparatively poor—they responded with the utmost generosity.

The Conference of 1837 met at Cummer's Church, Yonge

Street, on the 21st of June, Bishop Reynolds presiding. The increase in membership during the year had been 1,132, making a total of 3,522. The number of preachers stationed by the Conference was thirty-four. These statistics give results to the labours of the comparatively small number of workers which, in the face of the difficulties with which they had to contend, afford no insignificant comment upon their zeal and fidelity. The next Conference met on the 4th of September, at Sophiasburg, Bishop Reynolds presiding, Rev. James Richardson, afterwards Bishop Richardson, being elected Secretary. At this Conference three of the preachers were granted a superannuated and three a supernumerary relation. The membership reported was 4,591, an increase of 414, a large number of the members having emigrated to the United States during the year. The General Conference was convened at the same time. The principal business transacted was in preparation for the celebration of the centennial of Methodism. The following year was one of much success; the membership reported at the Conference held in September, 1840, being 5,325, an increase of 734. The next year, 1841, the Conference met at Palermo, reporting a membership of 6,049, an increase of 724; and in 1842 at Yonge Street, when a membership of 7,555 was reported, an increase during the year of 1,506. This and the following year were seasons of great revival. Throughout the Church the spirit of awakening had spread, the labours of the Church being owned and blessed of God everywhere. At the Conference of 1843, held at Sidney, twelve candidates were admitted on trial, and an increase in the membership of 1,324 was reported, making a total membership of 8,880. The General Conference was convened at the same place and time, the Annual Conference adjourning to allow the neces-

sary business of the General Conference to be transacted. After due deliberation it was decided, for good and sufficient reasons, to divide the Conference, the western part of the work being named Niagara, and the eastern, Bay of Quinte.

Two important events took place in the year 1845. Rev. J. Alley, of the Black River Conference of the Methodist Episcopal Church, having made the acquaintance of a number of the ministers of the Church during a visit to Canada the year previous, and having won their admiration, was invited, in view of the advanced years and infirm health of Bishop Reynolds, to accept the episcopal office, to which he was duly elected at the General Conference, held in Grove Church, in the township of Hope, in October, 1845, and on the Sabbath following was duly ordained by the imposition of hands of Bishop Reynolds, David Culp and Philander Smith. His genial manners, fervent piety and great ability as a preacher gave promise of much usefulness to the Church, but the high expectations entertained at his election were destined to an early disappointment. While preparing for his removal from his home in the United States he contracted a severe cold, from the effects of which he never fully recovered. During the session of the Belleville Conference he had the misfortune to break his leg, and bone disease setting in he was prostrated for months, during which he experienced the most intense sufferings, from which he was released by death in the early part of June, 1847, less than two years after his election to the episcopacy.

It was in the same year, 1845, that Rev. Thomas Webster and Joseph Leonard issued the first number of the *Canada Christian Advocate*, which was purchased by the General Conference in 1847, thus becoming the organ of the Church. It was at first published by Messrs. Webster and Leonard

in Cobourg, but upon its purchase by the General Conference, the office of publication was removed to Hamilton, where it was published from the Book Room until amalgamated with the *Christian Guardian* upon the consummation of the Union in July, 1884.

The question of higher education is one in which Methodism had always shown an interest worthy of its great founder, whose indefatigable labours for the diffusion of intelligence among the masses were only exceeded—if exceeded at all—by his zeal for their evangelization. In England, in the United States, and in Canada, at the earliest possible date the zeal and liberality of both ministers and laymen founded seminaries and colleges, where, under the control of men devoted to the doctrines and usages of the Methodist Church, her sons and daughters were given the advantage of broader culture without being exposed to the influence of those in other institutions who, if not directly hostile to her growth, were not likely to contribute anything to her advancement. The Methodist Episcopal Church in Canada was no exception to this distinguishing feature of our common Methodism, and, therefore, even in the weakest period of her history, never lost sight of her mission in this regard. The future establishment of a seminary, to be under her control and to be available to both sexes, was, therefore, for many years kept before her people, and became a fixed fact in 1857, when an Act of Incorporation was obtained from the Parliament of Canada, giving it a corporate existence as "Belleville Seminary."

The financial crisis which swept over the country at this time was seriously felt by the institution, whose resources were thereby much impaired; but adversity only the more stimulated the zeal which had given the institution its

birth, hence, notwithstanding the embarrassment which followed and impeded its progress, the institution made steady progress, and soon demonstrated the wisdom of its founders and its value to the Church. Though feeling the need of increased income, and having the same right as other denominational institutions to avail itself of the willingness of the Government to confer an annual grant out of the public funds, the Board of Management, from the first, determined that the institution should survive or fall by the principle of voluntary support, thus disclaiming the right—as it doubted the expediency—of churches as such, to accept grants from the State out of the public revenue, for the support of institutions not subject to its management or control, and established for denominational purposes as well as for the promotion of higher education. Doubtless its professors might have had better remuneration for their services, and the institution been saved from much embarrassment, if the Board had availed itself of the government assistance, obtainable for the asking, but the Church could not stultify itself by departing from a principle for which it had contended during its whole history.

In 1860, it was affiliated with Toronto University as Belleville College, the ladies' department taking the name of Alexandra College, its students having all the advantage of the course prescribed by the students of Belleville College. In 1866, a charter in Arts was procured, constituting the institution a university, enlarged in 1870 to all the faculties, in which capacity it did an invaluable service to both the Church and the country, its degrees commanding respect, and its graduates advancing to positions of influence and usefulness in the learned professions, and in the various stations in life to which they devoted themselves. At the

Union of 1884 its charter was amalgamated with that of Victoria University, since which period it has been conducted as a collegiate institution, of much value and importance to the Church.

The death of Bishop Alley, in 1847, rendered the appointment of a successor necessary, and the choice of the succeeding General Conference fell upon Rev. Philander Smith, whose earnest piety, administrative ability and acknowledged eminence as a preacher distinguished him, not only in his own Church, but in public estimation, as a man in every sense worthy of the high office to which he was elected. He served the Church with much self-denying zeal until 1870, when he was called to his reward. He was elected to the episcopal office in 1847, and served in that capacity twenty-three years. At the General Conference held at St. David's in 1858, Rev. James Richardson was elected as his colleague, and though never accepting remuneration, gave his eminent abilities and service to the Church, until he, too, was called home at the advanced age of eighty-three years, dying in the year 1875, full of honours, and leaving to his family, the Church and country a memory fragrant with all those virtues which constitute a great and good man. At the General Conference held in Napanee, 1874, in view of the decease of Bishop Smith, and the advanced age of Bishop Richardson, it was decided to elect one of younger age to bear the duties and honours of the episcopal office, the choice falling upon Rev. Albert Carman, M.A., whose distinguished success as President of Albert University had for many years given him prominence before the Church and country. With scholarly attainments, apostolic zeal and peerless executive ability, his life has been one of most exemplary devotion to the cause of God. With a constitu-

tion at all times suggesting the danger of exposure and unremitting zeal, he is yet, after a toilsome service for many years as President of Albert University, during which time he never seemed to think it possible he could wear out, and since his election to the office of Bishop, and later on as General Superintendent of the Methodist Church—full of vigour, with the promise of many years of usefulness before him.

In a large measure growing out of the Œcumenical Conference held in London, England, in 1881, the agitation for a union of all the Methodist Churches—neither of which can justly claim to have been first—pressed itself upon the several bodies for their consideration. Fraternal delegations by an interchange of courtesy had done much to reconcile the differences which had hitherto separated the several branches of the Methodist family in Canada. In the autumn of 1882, the General Conferences of the Methodist Episcopal Church and of the Methodist Church of Canada met in Hamilton, and the question of union became a live question, which could no longer find expression in the passing of meaningless resolutions. The question had also been before the Conferences of the Primitive Methodist and Bible Christian Conferences. Arrangements were made for a meeting of the Standing Committees of these several bodies, which, after some informal Conferences at which not much of importance was accomplished, it was decided to adjourn to a given date for a further Conference to be held in the Carlton Street Primitive Methodist Church, Toronto, with a view to a basis of union if such an issue should appear practicable.

The meeting was held, and after deliberations, presided over by Bishop Carman, in which there was the evident

presence of the Divine Spirit inducing a spirit of fraternity, before which all obstacles disappeared, a basis of union was agreed upon, conceding to each denomination in a fair degree the central principles of its polity. This basis of union was subsequently submitted to the Quarterly Official Boards throughout the Dominion, and with remarkable unanimity was by them approved. It was then submitted to the higher courts of the contracting bodies—approved and consummated at the Union General Conference, held in Belleville in the fall of 1883. It did not take effect, however, until July 1st, 1884, it being thought incompetent for this body to convey the property of the various churches to the united body, inasmuch as the constitutions of neither of the contracting bodies provided for its own dissolution, and therefore dangerous to attempt it in view of possible litigation. In the meantime the matter was laid before the several Provincial Legislatures and before the Dominion Parliament, thus giving to any persons who might be opposed to the Union an opportunity to appear before these bodies in defence of their rights. No such opposition was, however, made, and therefore the necessary Acts of Parliament were passed, and the Union legally consummated.

At the time of Union the several Conferences of the Methodist Episcopal Church embraced 228 ministers, 25,671 members, 23,968 Sunday-school scholars, with church property valued at $1,523,514, most of which, excepting educational institutions, and a few of the churches recently built in centres of population, was free from debt.

At the consummation of union, Bishop Carman was elected one of the General Superintendents of the Methodist Church, and Rev. Dr. Stone, who had been for eight years editor of the *Canada Christian Advocate*, and for a longer period

agent of the Book Room at Hamilton, was elected associate editor of the *Christian Guardian.*

In the foregoing, in view of the limited space allowed, it has not been practicable to trace from year to year the growth of the Methodist Episcopal Church, but enough has been stated to show that her progress had been marked with signal success; and at no time in her history was she in a better position to maintain her position and advance her growth than when in the providence of God, and we believe for the best interests of both Methodism and Canada, the wounds of division were healed and her resources consolidated.

HISTORICAL SKETCH OF THE PRIMITIVE METHODIST CHURCH IN CANADA.

By Rev. J. Cooper Antliff, D.D.

THE Primitive Methodist Connexion was born in the first decade of the present century in the county of Stafford, England, and its founders, under God, were Hugh Bourne and William Clowes. Both these godly men were originally local preachers in the Wesleyan Methodist Church, but were expelled because they persisted in holding field-meetings contrary to the decision of the Church courts to which they were amenable. In adopting and carrying forward their aggressive plans of Christian work, they were moved purely by their fervent desires to save the multitudes, who were living in utter disregard of the services held in the buildings dedicated to divine worship. They were greatly influenced by the example of Lorenzo Dow, an eccentric minister from America, who visited England in 1807, and held camp-meetings in Cheshire and Staffordshire with great success. The first camp-meeting held by Hugh Bourne was on May 31st, 1807, and was a season of much spiritual blessing; the next was modelled after the American type, and lasted three days; but the length of time was found inconvenient, and subsequently the service was not extended beyond a day. The converts of these new evangelists were urged to join such classes as were con-

venient to them in the Wesleyan Societies of the neighbourhood in which they lived, and this was done, till the Superintendent minister of the Burslem Circuit refused to accept as members some ten persons, who had been converted under the labours of Hugh Bourne and his co-workers, unless they pledged themselves to have no connection with those who had been the agents of their conversion. To these severe terms they would not consent, and the result was they formed the nucleus of a new denomination, much to the regret at the time of Hugh Bourne himself, who, like the venerable founder of Methodism, John Wesley, had no thoughts whatever in the beginning of his work of founding a separate denomination. This first class was formed at the village of Standley, in March, 1810; after this the number of Societies rapidly increased, and in September of the same year their united membership amounted to 136. In February, 1812, the first printed plan was issued, and the name Primitive Methodist taken; all the Societies were included in the Tunstall Circuit till the year 1816, when it was divided, and Derby became the head of a separate circuit, which, however, was superseded shortly afterwards by Nottingham. In 1818 Loughborough was made a separate circuit. The work of God spread with amazing rapidity, for in the space of a year and nine months not less than seventy-five towns and villages were missioned in the counties of Nottingham and Leicester, and societies formed.

In 1819 a meeting was held in Nottingham to consider the advisability of holding a Conference, and the following year the first Conference of the denomination was held in Hull. The following year, at the Conference held in Tunstall, it was found the Connexion contained sixteen circuits, and the

number of members was 16,394, having more than doubled during the year. This Conference, among other wise resolutions, decided to establish a book room and printing office, which were shortly afterwards commenced at Bemersley, where they continued till 1843, when the Connexional publishing establishment was removed to London. In the following year, 1822, the good work spread on all sides, and amongst other places reached Brampton, in Cumberland. Here was living at the time Mr. William Lawson, a local preacher, class-leader and steward of the Wesleyan Society in the place. A friend of Mr. Lawson, James Johnson, of Carlisle, a Primitive Methodist, had written him a letter about the work this infant denomination was doing, and also had enclosed a copy of the church polity, and offered to send a Primitive Methodist missionary to preach at Brampton if desired. This offer was accepted, but as the preacher that was to take the appointment could not fill it, Mr. Johnson went himself. He was accompanied to the service held in the open-air by Mr. Lawson. At this service, which was marked by much spiritual power, several professed conversion. For attending this meeting, Mr. Lawson was, the following Tuesday, expelled from Society; but this action of the Superintendent minister not being sustained at the preachers' meeting held the following day, a deputation waited on Mr. Lawson to request his re-acceptance of the official books he had surrendered; but he declined to accede to the request, and connected himself with the Primitive Methodist Connexion. Shortly afterwards the Rev. Wm. Clowes visited Brampton, and his mighty preaching moved the village and all the country round. The year 1825 was one of much suffering in England on account of the failure of the crops, and Mr. Lawson found

the year following one of much anxiety in his business—that of a tailor—and consequently he decided in 1827 to emigrate. One of the preachers of the infant Church, the Rev. John Flesher, who afterwards attained great eminence in the Connexion, in passing through Brampton, stayed a night at Mr. Lawson's, and was informed of the purpose of his host. He endeavoured to dissuade him, but after retiring he laid the matter before God in prayer, when his mind was changed, and he saw in a vision the safe arrival and peaceful settlement of his friend and family in Canada. When the itinerant related this to Mr. Lawson and his household, it was a great help and comfort to them; and when he promised to endeavour to get a missionary sent if there were an opening, the light on their pathway seemed to get still clearer.

On April 14th, 1829, Mr. Lawson with his wife and six young children sailed from Maryport for Quebec. There were on board about a hundred passengers, to whom Mr. Lawson preached every Sabbath, when possible. They landed on May 29th, and continuing their journey, reached Little York, now Toronto, on June 11th. Mr. Lawson's zeal was not injured by his new surroundings, and in July he commenced preaching in the open air in the market square of the town in which h s lot had been providentially cast. One cannot help admiring such devotedness, and in such conduct we are reminded of apostolic history, in which we read, "They that were scattered abroad went everywhere preaching the Word." The open-air services were continued till the following October, when a small schoolhouse on Duke Street was secured for the services. This was the first building in which Primitive Methodist services were held in Canada. But it was found too small for the

increasing congregation, and the school-house of Mr. Thompson, who had belonged to the Primitive Methodist Society at Duffield, Yorkshire, was obtained for the services. But while preaching and labouring to get sinners converted, steps were wisely taken to conserve the fruits secured, and a class-meeting was commenced in Mr. Lawson's house. As was fitting, the members elected Mr. Lawson the leader, while the choice for assistant fell on Mr. Robert Walker, who had been in the leader's employment in England, and indeed, had lived in his house. Mr. Walker, who was convinced of sin under the preaching of Mr. Johnson, on one of his visits to Brampton, had emigrated in the year 1828, and after a year's residence in Quebec, had pushed farther west to Little York, where he met his former friend and employer, and with whom he heartily co-operated in laying the foundation of the new denomination. We thus find three worthy laymen—Messrs. Lawson, Walker and Thompson—in the first class-meeting; and from that day to this the families they represent have been well reported of in the Methodism of our land.

As the Church was growing rapidly, the need of a regular minister was felt, and a letter was forwarded to the English Conference, asking that one might be sent. In August, 1830, the request was granted, and Mr. R. Watkins arrived from New York. That he came from the United States is accounted for by the fact that in 1829 the English Conference had sent Mr. Watkins, with three other travelling preachers, to the United States, to care for those of the denomination who had gone to America to find new homes, and to gather in those who were living in disregard of spiritual things. Instead, therefore, of sending another minister from England, Mr. Watkins was requested to visit

Toronto, and take charge of the infant Church. Thi minister, writing under date of October 27th, 1830, says :— "I found a small society of sixteen persons, chiefly immi grants, who had belonged to us and the Wesleyans i England. Two or three of them were local preacher They held their meetings in a school-house in the suburb Since my arrival the Society has augmented to thirty-fou members, and the congregations are large and attentive.

Mr. Watkins opened several places in the surroundin country and formed three societies, but his stay was ver brief, for in the following year he removed to Albany. Hi place in Canada was taken by Mr. Summersides, another o the four missionaries who had been sent to America in 1828 Mr. Summersides arrived from Philadelphia in October 1831, and was received with open arms by Mr. Lawson an the rest of the Society. He soon proceeded to the place opened in the country, and was encouraged with th prospect of good. At the Quarterly Meeting held i December, the number of members was found to be upward of a hundred. Mr. Summersides was full of zeal, and di not spare himself in his consecrated toil. That he endure hardship as a good soldier, the following extract from hi journal testifies :—

"*February 2nd, 1832.*—The last thirteen days I hav preached sixteen times, led two classes, ridden fifty miles and walked seventy. The cold has been very severe. A nights everything around us has been frozen, and the whit rime and frost have lain very thick upon the beds in th morning."

The good cause, however, was making progress, and a the Quarterly Meeting held on March 1st, the number o members was 132. On the plan were the names of twelv

local preachers and four exhorters, and the preaching places were the following: York, Woodells, Scarborough, Blue Bells, Smith's, Centre Road, Churchville, Streetsville, Switzer's school-house, Four Corners, Claridge's, Paisley, Don Mills, Wallace's, Hoggs' Mills, Thornhill, Nicholls', Humber and Halton—in all, some twenty appointments.

At the English Conference of 1832, a report of the work in Canada was presented, and it was decided to place the promising mission under the care of Hull Circuit. At this time the General Missionary Committee had not been organized, and it was, therefore, customary for the stronger English circuits to take under their charge mission stations. On the 3rd of September, at the Quarterly Meeting, the number of members had increased to 195, the financial affairs had also improved, and fresh openings presented themselves for the extension of the mission. The 21st of the following month was a day of great rejoicing, for it witnessed the dedication of the new church on Bay Street, which could accommodate almost six hundred persons, and had cost about $3,800; nearly one-third of this amount was collected, leaving the balance a somewhat serious encumbrance on the premises. Though the financial pressure was injurious to the Church, and involved much struggling, it was ultimately overcome by the generosity of the people.

In 1833 the Hull Circuit sent Rev. Joseph Partington to assist in the further development of the work. In the same year the same circuit sent another missionary, whose name in Canadian Methodism is as ointment poured forth—William Lyle, for many years known as *Father* Lyle, a name indicative of the love and reverence in which he was held. He was a man of good figure, commanding presence and an

open countenance. William Clowes had met him and had been struck with his gifts and graces. He joined the Wesleyan Church when twenty-one years of age, but afterwards became a travelling preacher in the Bible Christian Church, which he left on account of a trifling irregularity in relation to his marriage. After this he taught school till he became a Primitive Methodist preacher in the year 1826. The Hull Circuit sent him to London, and, after travelling in several English circuits, he was sent to Canada in 1833. He was stationed at Markham, one of the outlying appointments in the Toronto Circuit; afterwards at Churchville in 1835, and in 1837 in Etobicoke. Amidst much discouragement he laboured with success. He seemed to have but one aim—to save souls; and his heart's desire was abundantly granted him. His last circuit was Laskay, which, under his superintendency, was blessed with an increase of one hundred members. He superannuated in 1863, and died ten years afterwards. The first words he uttered when converted, in 1816, were, "Glory! glory! glory!" and amongst his last words when dying were, "Christ is all in all." His was a blessed life and a triumphant death.

But, returning to the thread of our narrative, we find in 1833, in addition to the accessions to the ministerial ranks from England, that Messrs. Berry, Lowden and Arthur were employed as travelling preachers, so that altogether six missionaries were in the field. In the month of September Messrs. Summersides and Berry visited Niagara, and organized a station there. From the report of Hull Circuit for 1835, we learn there was an increase for the past year of one hundred members in the Canadian missions. In the Minutes of Conference for 1838, we find that Toronto had been divided into two circuits, Brampton being the head of

the new one, so that, with Niagara, there were now three circuits. Messrs. Summersides and Jolley were appointed for Toronto, Mr Lyle to Brampton, and a missionary was wanted for Niagara. The returns of members were:—Toronto, 192; Brampton, 163; and Niagara, 20; total, 375. During the next four years Niagara was given up, but Markham was made the head of a new circuit, so that the number of circuits remained the same. The period was one of healthy growth. In the months of January and February, 1841, a great revival took place on Toronto Circuit, and about 200 were converted. The membership in 1842 was 663, and two preachers were stationed to each circuit. The three circuits were made into a district similar to the districts in England, and empowered to hold a yearly meeting for the management of its affairs. A District Committee was also appointed to be governed by the same rules as the District Committees in England.

In 1843 an increase was reported of 242 members. This year an important step was taken in England by the formation of a Connexional Committee, called the General Missionary Committee, which took charge of the missionary operations of the Connexion instead of leaving them to the more powerful circuits; consequently the Canadian Church passed from the fostering care of the Hull Circuit, which for twelve years had tendered help both by sending men and means. The newly organized committee was empowered to send additional missionaries, and to arrange for the reception of monthly accounts of the progress of the work. Directions were also given for a Missionary Society to be organized in Canada, in order to raise funds for enlarged missionary operations; and to prevent financial embarrassment, it was arranged that no missions should be undertaken

without the consent of the Canadian District Committee. These arrangements had beneficial results, and in 1844, the report of the Canadian work, which is more extended than those of former years, indicates rapid advancement. The statistics were:—10 travelling preachers, 83 local preachers, 1,004 members and 172 on trial; 12 churches, 4 Sunday-schools, 43 teachers and 269 scholars.

At the English Conference of 1844, held at Lynn, Norfolk, Canada received much prayerful consideration. The possibilities of the Connexion in this new land seemed to be profoundly felt, and it was thought advisable that the venerable Hugh Bourne himself should visit the infant churches that he might, by his counsel and public addresses, consolidate and extend the work. There were some who dissented from the proposal; and when it is remembered that Mr. Bourne was seventy-three years of age and was far from robust, it must be admitted that the appointment involved considerable risk. He was to stay as long as he deemed it necessary, and he was "under the joint direction of the General Missionary Committee and the Canadian District Committee, which were required to arrange matters so as to render his mission that of an adviser in carrying out the purposes of the committees respecting the missionary work." His name appeared in the English Minutes for the year as "Adviser from the English Conference." After making necessary arrangements for the journey, he sailed from Liverpool on July 3rd, and reached Quebec on August 24th. On the voyage he had a slight accident, in which one of his legs was hurt through a plank falling on it, and he suffered so severely from sea-sickness that it was feared he would die; but when able to walk around the ship he strove to impress upon the sailors the importance of spiritual

things. In his journal he says, "Before leaving the *Oberon*, on which I had come to Quebec, I spoke to the sailors to say how heavenly it was for sailors to be at places of worship on Sunday and Sunday nights compared to what it was to sit at ale-houses, hurting their minds, injuring their bodies, rendering themselves unfit for work on Monday mornings, spending their money, hurting their families and so on. I trust these sailors will keep up their stroke of piety, and I trust my labour among them will not be in vain in the Lord." As he landed in Quebec on the Sabbath morning, he attended the Wesleyan Church in the morning and the Scotch Church in the evening.

On Monday, he started for Montreal by steamer, arriving on Tuesday afternoon, where he spent two weeks with a nephew and niece. On Sunday, September 1st, he worshipped in the New Connexion Church in the morning, and in the Wesleyan Church in the evening. On the 8th, he says: "At Montreal; attended a Wesleyan chapel. The preacher published for another preacher to preach to the Sunday-school children in the afternoon, so at the close of the service I went and put into his hands my treatise on preaching to children. I did this quite as a stranger. At night I attended at the same place." The following Thursday he took the boat for Toronto. On the Saturday evening he was much delighted with a gorgeous sunset, and describes it in eloquent terms. The Sabbath found him preaching, morning and evening, to his fellow-passengers, and he appears to have had a good day. On Friday, the 20th, he writes: "I landed at Toronto, and was met at the wharf by Mr. Lawson and one or two of his sons, and some others; of this I was glad."

He commenced work the following day in Bay Street

Church by teaching in the Sabbath-school, and then preaching to the children—for in all his travels and preachings children were specially cared for. He then threw himself into the work with his characteristic zeal, and visited the various circuits as opportunity served. He did more than a due regard to his physical well-being would have warranted, and probably the disease, from which he died eight years afterwards, was partly brought on by his long journeys, which he usually made on foot. Let the following serve as a sample of his travels. He writes: "January 1st, 1845.—I rose at four, and set off without breakfast; walked eleven miles to Lambton, and took breakfast; then, about eight miles to Toronto—near or about nineteen miles in all." In the spring of 1845 he visited Niagara, and crossed over the line to Buffalo, and from thence returned to Toronto. On Tuesday, August 15th, 1845, he heard from England that a decrease of eight hundred members had been reported at the Conference. This was a great grief to him, and he decided to return to England for the Conference of 1846. He therefore left Canada a few days afterwards, intending to spend a few months in visiting the Primitive Methodist Churches in the United States. The following March, he embarked at New York in the *Montezuma*, and with his usual economy, travelled as a steerage passenger. After a passage of twenty-four days, he safely reached Liverpool, when he writes, "Thanks be to God for His unspeakable gift. So now I am again on English ground, and in good health, except the hurt on my right leg."

In 1845, and also in the following year, there was a slight decrease in the members on the Canadian missions, but the tide of prosperity returned in 1847, and the number of

members was reported as 1,246. The Rev. John Petty, in his history of the Connexion, says of this period: "During the ensuing year several new churches were erected and placed in easy circumstances; some of the missions were extended, and an encouraging addition was made to the number of members. The report for 1848, contained eight principal stations, fourteen missions, twenty-three Connexional churches, fifteen Sabbath-schools, 764 scholars, 128 teachers, and 1,343 members of society. The next succeeding year was one of greater progress, the number of members having risen to 1,526. In 1850, the number reported was 1630, about 1,000 more than in 1840. Could the urgent calls for missionaries have been promptly met, a much greater increase would doubtless have been realized. During the period in question Messrs. T. Adams, J. Fowler, William Gledhill and J. Davison were sent from the ranks of the regular ministry in England, and rendered good service to the stations in Canada. Mr. Davison's age, experience and wisdom enabled him to afford valuable assistance in the committees of management. But could the supply of missionaries have been quadrupled, much larger accessions would have been made to the mission churches, and the cause in Canada would have been both greatly strengthened and widely extended."

The names mentioned by Mr. Petty are still held in loving remembrance by great numbers in Canada, and especially did Thomas Adams and John Davison render eminent services to the Canadian work. The former joined the Primitive Methodist Church in 1819, when about nineteen years of age, and entered the ministry four years afterwards. He laboured with great success in various parts of England, in the North of Ireland, and Wales. He

appears to have got the impression that Canada offered a large sphere for usefulness, and, therefore, offered himself to the General Missionary Committee for Canada. He was accepted, and came to this country in 1844. His circuits were: Toronto, Etobicoke, Brampton, Reach, Guelph, Galt and Blenheim. He was honoured by being elected President of Conference, and his brethren loved him and reposed the utmost confidence in his piety and sound judgment. He was superannuated in 1865, and spent the last years of his life in Galt, and died in great triumph on November 26th, 1880.

John Davison was born near Newcastle-on-Tyne, in 1799. and was converted by the agency of William Norris, a Staffordshire potter, who had gone to Newcastle, and who was an earnest local preacher of the Primitive Methodist Church. Mr. Davison joined the first society formed in Newcastle, and shortly began to exercise his gifts in calling sinners to repentance in the surrounding villages. In 1823, he was called to the ministry by the Hull Quarterly Meeting, and the following twenty-four years were spent on some of the most important circuits in the north of England. In 1840 he was requested to go to Australia as Superintendent of Missions, but declined. When, however, a similar request was preferred in reference to the Canadian Mission, in 1847, he complied. He reached Toronto in August, 1847. After residing three years in the city, he was stationed on the following circuits: Grand River, Hamilton, Brampton, Galt and Guelph Union Mission. In 1857 he was appointed General Missionary Secretary and Book Steward, which brought him again to Toronto, where he continued to reside until his death, in 1884. In 1866 he was superannuated, after being engaged in the active

work forty-three years. He not only tried to do good with his tongue, but also with his pen ; in 1840 he compiled the journals of William Clowes, and in 1854, published the life of the same eminent evangelist, who, under God, ranks with Hugh Bourne, as one of the founders of the Connexion. It may be remarked in passing, that Mr. Davison married the step-daughter of William Clowes, on October 11th, 1825. On coming to Canada, Mr. Davison found no denominational periodical, and he therefore ventured, on his own responsibility, to commence a monthly paper, the *Evangelist*, which had a good circulation ; but was afterwards merged into the *Christian Journal*, which was started at the Conference of 1858, with Mr. Davison as its editor. This position he held till his superannuation. He also compiled the first book of discipline. Outside his own denomination he was loved and esteemed, and the confidence of the general public in him was shown by his appointment by the Government to a place on the Senate of Toronto University, which he held from 1863 to 1873. Amongst the last words this venerable servant of God uttered when dying, were : "I have done what I could for the Church and the world ; my work is done." And we doubt not the Master greeted him on his entrance into His presence with "Well done !"

Turning now to the progress of the Connexion, we find from the year 1850 steady progress. In 1851 there were reported twelve stations, nineteen missionaries, and 1,739 members, and some of the stations were self-supporting. In the following year there was an increase of one station, and also one missionary. In 1853 there were fifteen stations, twenty-three preachers, and 2,326 members. In 1854 the stations were reported in two districts—Toronto and

Hamilton—the number of stations had risen to nineteer the preachers to thirty-seven, the members to 2,671. I 1855 the stations were twenty-five, the preachers thirty seven, the members 2,902. In 1856 the stations wer twenty-eight, the preachers thirty-seven, and members 3,03 So the numbers kept growing till, in 1860, the number c principal stations was thirty-two; missions and missionarie forty, and members of society, 4,274.

During the past decade a very important step was taken i the organization of the work—the inauguration of Canadian Conference. This Connexional court was forme in 1854. For some time previous to this it had been foun inconvenient to be in the position of an outlying dependenc of the English Conference; and though the English author ties were wishful to do their utmost to promote the wel being of the Canadian work, still a larger measure c home-rule was desired. The Canadian authorities in 185 requested Mr. Wm. Lawson to go to the English Conferenc held that year in the ancient city of York, to lay the matte before it. He complied with the desire of his brethren, an was successful in obtaining the consent required. M Lawson, with his customary generosity, gave the mone allowed for his expenses to a benevolent object. When th Canadian Conference met the following year, he wa appointed its Secretary, and was also appointed Secretary c the Connexional General Committee, which office he fille till 1858, when the Rev. John Davison took the positio By the arrangement made with the English Conference, th Canadian Conference stationed its own preachers and co ducted its own missionary operations. It had the right c appointing two representatives to the English Conference– one minister and one layman—who were chosen either fro

brethren in England or in Canada as was found convenient. The following matters were laid before the English Conference: Special and important business, a full report of the numerical and financial state of the Canadian work, the stations of the ministers, the names of ministers ordained and received as probationers. When these matters passed through the Conference they were published in the English Minutes, the same as their own business, the Church in Canada being regarded as an integral part of the Connexion. A grant of money was annually made, which was put into the hands of the Canadian Missionary Committee to distribute as it deemed best.

By the Conference of 1859 Brampton was made the head of a new district, so that now there were three districts: Toronto, Brampton and Hamilton. The following year the districts were again rearranged, and three new ones made—Guelph, London and Kingston. Barrie was, some years afterwards, added to the list, making a total of seven. This number there was at the Union of 1883. The success realized during the years 1850-1860 was obtained by God's blessing on faithful work and enterprising zeal. The message of salvation was carried to the pioneer settlers in parts of the country being newly opened, but where now are to be found prosperous communities and strong churches, who in their turn are providing means to send forth the Gospel to the regions beyond. To accomplish this aggressive work, an increased number of regular ministers was required, and, as is shown by the statistics, the number was increased almost threefold. Some of these ministers were sent from England by the General Missionary Committee, and others were called to the work by the Canadian Conference. Amongst these brethren, several of whom have occupied the highest

positions in the gift of the Church, and who were st working for the Master when the union took place, may l mentioned, the Revs. R. Cade, J. Milner, J. Markha George Wood, John Garner, Wm Bee, J. Smith, J. Goo man, Wm. Herridge, and W. S. Hughan.

At the Conference of 1860 it was decided to station t preachers by a Stationing Committee, composed of an equ number of ministers and laymen; heretofore this busine had been done at the May District Meetings, which pla on account of the small number of ministers in each distri was found inconvenient and unsatisfactory. In the ye 1860 the jubilee of the whole Connexion was celebrate Canada joined in this celebration and devoted the moneta proceeds chiefly to commencing a new mission called t "Jubilee Mission," which afterwards developed into thr circuits: Wingham, St. Helens, and Grey.

The following table shows the progress of the cause sin 1860; the first column gives the number in 1870, and t second in 1883—the last Conference held before the co summation of union:—

	1870.	1883.
Travelling Preachers	81	98
Local Preachers	263	214
Class Leaders	320	299
Members of Society	6,432	8,090
Sabbath-schools	130	152
Scholars	7,833	9,065
Connexional Churches	193	231
Other places of Worship	167	58
Parsonages	25	50
Value of Church Property	$188,925	$403,346
Debt on " "	——	60,298

During this period, 1860-1883, the work of consolidati and extension made progress, if not rapidly, yet surel

Owing to the migratory habits of the people, large numbers who were converted and influenced for good removed to parts of the Dominion in which there were no Primitive Methodist Societies, and consequently other evangelical churches were benefited by their adhesion. The want of an educational establishment for the training of young ministers was keenly felt, and the Rev. Thomas Crompton commenced a Theological Institution in a humble way; but after doing good work for a year or two, it was given up. When the Jubilee of the introduction of the denomination in Canada was celebrated, in 1879, a fund, amounting to several thousand dollars, was raised for the assistance of burdened trusts, and to assist in building new churches and parsonages. As grants and loans were made conditionally on the trustees and friends connected with needy churches making increased efforts to help themselves, the operation of the fund was highly beneficial. In 1873 a catastrophe happened the Connexion, by the burning down of the church on Alice Street, Toronto, a large and beautiful building, which had taken the place some years previously of the old Church on Bay Street. Under the ministry of the Rev. Thomas Guttery, who had come from England in 1871, this church had been abundantly blessed, and the very week before the fire occurred a meeting had been held to consider the subject of its second enlargement. But the misfortune was overruled for good, for the trustees took steps to erect on a better site a building more suited to the needs of the growing church, and the result was that Carlton Street Church was erected, at a cost of about $50,000, and an organ worth about $6,000 was placed in the new building. The school-rooms attached to the Carlton Street Church were large, and well adapted to the purpose, and the Rev.

Dr. Rice pronounced them the best arranged for their purpose of any in Canada. Thus, the Mother Church of the Connexion in Canada, had for its steward for many years Mr. Robert Walker, who continued in unbroken membership with it from the organization of the first class, in 1830, till his death, in 1885. By his labours and his means he did not a little to gain for himself the universal love and respect of the whole of the Church in the Dominion, which looked up to him as a father. His efforts to promote the cause of God were earnestly seconded by his family. His eldest son, John, was an official of the church for several years before his death, which occurred in Manchester, England, by being thrown from a horse. He passed away at the age of thirty, singing a hymn of holy triumph. His second son, R. Irving Walker, was a worker in the Sunday-school, and also a class-leader and local preacher. He succeeded, on his father's death, to the place of Church Steward, which he retained till the time of his too early death, at the age of fifty-one, which occurred in March, 1890.

The Connexion has had amongst its laity men of whom any church might well be proud. Amongst a number too large to name may be mentioned: W. Marshall, of Brampton; J. Green, of Orangeville; Wm. Wilkins, of Galt; Isaac Wilson, of Albion; Lewis W. Purdy, of Sydenham; Wm. Trebilcock, of London; and T. M. Edmondson, Jos. Kent and John Bugg, of Toronto. Most of these honoured brethren have passed over the river, though some remain to this day. The good man, whose name has so often occurred in this sketch, Mr. Wm. Lawson, after laying the foundation of the Connexion in Toronto, removed in 1834 to Brampton, which was named by him after his English home. He purchased a farm, and carried on a country store. In 1847 he removed to Hamilton, where, with his two sons, he carried on

a large clothing business. Here again he was the chief agent in organizing a Primitive Methodist Church. The last Conference he attended was that of 1873. As he had not been at Conference for several years previously, his presence was cordially greeted by his old friends. He took a conspicuous part in the business, and showed himself the "Rupert of debate." One who was present says: "The power and earnestness with which he spoke surprised even his most intimate friends, and greatly delighted them." But his end was drawing near. On January 31st, 1875, he attended the sacramental service in the Hamilton Church, and, by request of the pastor, he offered the closing prayer. On February 11th he was taken sick at the home of his daughter, in Hamilton, and on the 16th of the same month he departed to be with Christ, being in his eighty-second year. His name will long live in the memory of the Church, and the hundreds to whom he was a spiritual father, and who were "his crown of rejoicing."

Perhaps it is but right to add a few words concerning the ministers who have held positions of especial prominence in the denomination; and on this list an honoured place should be given to the Rev. Robert Boyle, who, after a remarkably successful ministry, was superannuated, on account of failing health, in 1878. Mr. Boyle, who was converted when a youth from the Roman Catholic faith, has held the highest positions in the gift of his brethren, and his name is beloved in all parts of Ontario in which he has ministered the Word of God. The Rev. James Edgar, M.D., in the early years of his ministry, which commenced in 1848, was a mighty preacher at camp-meetings. He was a man of refined tastes and gentle disposition. After his superannuation he practised as a physician in Toronto, and was a

blessing in the homes of many, especially the poor, to whom he became "the beloved physician." He died suddenly in 1882.

Amongst the ministers who have served the Connexion in connection with the Book Room and *Christian Journal* may be mentioned the Rev. William Rowe, who was for many years the chief executive officer of the Church. He returned to England in 1872, on account of ill-health. The Rev. Thomas Guttery, who came from the English Conference in 1871, and returned to England in 1879, was pastor of the Mother Church in Toronto for five years, and afterwards of the Yorkville Church. He edited the *Christian Journal* with ability, and was an eloquent preacher. The Rev. Thomas Crompton, who came to Canada in the prime of his manhood from the English Conference about the year 1853, ably served some of the best circuits; he was editor for a term. He was superannuated in 1872, and died in Hamilton, in 1885. No minister of the denomination has been honoured with official position for the same length of time as the Rev. William Bee, who filled the office of editor for several years, and was the Book Steward from 1872 till the union; in addition to these offices he also filled those of Secretary of the Connexional Committee and General Missionary Secretary. The Rev. J. C. Antliff, D.D., was editor from 1879 till 1883, when the *Christian Journal* was merged into the *Christian Guardian*. He was the minister of Carlton Street Church from 1878 till 1884, and was honoured by being elected Secretary of the General Conference of the United Church at Belleville, 1883.

The following ministers filled the presidental chair for the last years of the denomination: The venerable George Lamb, 1876; William Bee, 1877; H. Harris, 1878; James

Smith, 1879; W. S. Hughan, 1880; M. H. Matthews, who died a triumphant death during his year of office, 1881; John Goodman, 1882; W. Herridge, 1883, and at the final Conference, Thomas Griffith, M.A.

In concluding this sketch, it only remains to say that when proposals for the organic union of the Methodist denominations began to be considered, there was a widespread feeling in the Primitive Methodist Church that the time had come in God's providence for the Methodism of the Dominion to become a unit.

The Conference of 1882, by resolution affirmed, "The desirability and possibility of the unification of Methodism in this land, and appointed a Committee to meet and confer with any Committee appointed by other Methodist Churches to prepare a basis of union." After a basis had been formulated, it was submitted to the societies throughout the Connexion, and was approved by a large majority. The English Conference of 1883 had the matter laid before it, and with expressions of good-will consented to what was so manifestly according to God's will. During the spring of 1884, the Rev. William Bee being in England, was desired by the Canadian Missionary Committee to close up the missionary business with the English Committee. He was treated by the Committee with the utmost consideration and kindness, and some of the leading spirits of English Primitive Methodism as the Rev. C. C. McKechnie (Editor), and T. Penrose—spoke cordially and hopefully of the future of the United Church, and their kind sentiments were endorsed by all present. There were other financial matters to be arranged, and the writer of this was deputed to visit the English Conference of 1884, held at Tunstall, to arrange for the equitable claims of the Canadian ministers to be paid

on their withdrawal from the Itinerant Preachers' Friendly Society. This was accordingly done, and the Canadian brethren, by complimentary vote, expressed their satisfaction on his return, with the arrangement he had made. The Connexion had laid before it the matter of "levelling up" as it was termed, and in response nearly $14,000 was subscribed, and over $5,000 given from Connexional funds to enable the ministers of the body to be put on a level with those of the older branch of the Church in their claims on the funds of the Superannuation Fund and their property in the Book Room establishment.

Although it was not without a pang that the denomination lost its distinctive name and separate position in the country, on Whit Sunday, 1884, yet almost all felt it was for the good of Methodism as a whole, and also of the Church of Christ generally in this land; and subsequent blessing on the United Church has abundantly justified the hopes then entertained. May the union, as peacefully consummated, become a still increasing blessing as the years roll by!

BIBLE CHRISTIAN CHURCH.

By the Rev. George Webber.

IT will be very difficult for the reader to put himself back into the conditions of life in that Old World neighbourhood nearly a century ago, where the Bible Christian Church began.

The formality, irreligion, and profligacy that so generally prevailed at the commencement of the present century over a large part of Devonshire and the east of Cornwall, seems incredible. In a large tract of the northern part of these counties—a distance of seventy miles east and west, and forty miles north and south, inhabited by a large population—there were but three Dissenting chapels, built a hundred and fifty years before by the ejected Puritans, and only two known Evangelical clergymen. Bull-baiting and cock-fighting were common amusements, while cricket and hunting and wrestling were the frequent sports of Sabbath afternoon, ending often in the grossest drunkenness and profanity. A considerable portion of the clergy delighted in hunting and wrestling and card-playing and fighting and dancing. Instances of drunkenness and the most flagrant vices were not rare among them. As may be well supposed, where clerical iniquities so abounded the majority of the people were ignorant alike of the nature and necessity of experimental religion. A single service in the parish

church on Sundays afforded the only opportunity of attending public worship in many parishes, and that service was often conducted by a clergyman who had followed the hounds, or been at wrestling matches or prize fights, or drunken revels with his parishoners, during the week. Many, even of the well-to-do farmers, could neither read nor write. Bibles were both dear and scarce, and seldom read. Schools were scarce; cheap religious books there were none, and a newspaper could hardly be found in the county. Sabbath-schools or meetings for prayer were utterly unknown. It was a common opinion that Jews and heathens needed conversion, but those who were born in a Christian country and had been baptized and confirmed needed none, and that only fanatics pr tended to experience the f rgiveness of sins. Truly, it might have been said, darkness hath covered the land, and gross darkness the people. It was amid this manifest religious apathy and moral profligacy of the people, and the utter incapacity of the clergy to supply the spiritual needs of the people, that the Bible Christian Church came into existence in Shebbear, Devon, England, October 29th, 1815.

William O'Bryan, the founder, in the providence of God, was a Wesleyan Methodist local preacher, in the Bodmin Circuit, Cornwall. In the autumn of 1815, Mr. O'Bryan had been filling appointments in the Stratton Mission, and while thus engaged a friend told him he knew of more than twenty adjoining parishes in the county of Devon in which there were no Methodists or Dissenters and the people were in a most deplorable state of irreligion and ignorance. This led Mr. O'Bryan to embrace the earliest opportunity of visiting several of those parishes and witnessing the terrible spiritual destitution of the people. After preaching at one,

Shebbear, he formed a society of between twenty and thirty members.

One opening speedily led to another, societies increased, a number of zealous labourers were raised up, and the work grew and multiplied. The next autumn a great revival of religion commenced in Moorwinston and spread rapidly and widely over a considerable portion of Devon and Cornwall, twelve hundred professing conversion within fifteen months from the formation of the first society. One instance may be given of the manifest power of God at that time. At their earliest, if not their first, Love-feast, when only a few had spoken, the power of God rested upon them so manifestly that people were in distress in every part of the large crowded barn. Some were seeking for pardon, others for full sanctification. The meeting continued all night, when they adjourned for a slight breakfast, after which the meeting recommenced and lasted until two o'clock, during which time fifty had obtained peace with God, and many others sanctification.

In 1819, the societies and preachers had so increased that it was considered proper to hold a conference, which conference was called together at Baddash, Launceston, Cornwall, August 17th, 1819. This Conference, representing over two thousand members, divided the work into twelve circuits and sent forth thirty itinerant preachers—sixteen male and fourteen female—to minister to them.

At the Conference of 1821, held at Shebbear, the Bible Christian Missionary Society was formed. The receipts of the society for the first year amounted to £92 19s. 7d. At the Conference of 1831, the deed of enrolment and a constitution was framed, so that the denomination properly took rank as a religious body, legally secured with its chosen

name and polity. The denomination was from the first distinctively evangelical, distinctively Methodistic, distinctively liberal in church government, ministers and laity having equal rights in all church courts. It was from this Conference at Hick's Mill, Cornwall, August 4th, 1831, that two missionaries were sent forth to open missions in North America.

It required no little courage and faith for a small denomination of 6,650 members, whose annual income that year to the Missionary Society was only £104 4s., with a missionary debt of £66 burdening it, to send out two missionaries to America. But their confidence in God and the people was not misplaced. The response to the appeal for funds was liberal and hearty, so that the missionary income for the next year was £264 12s. 8d., enabling the committee to discharge the debt and pay their way.

The missionaries sent were John Glass to Canada West, and Francis Metherall to Prince Edward Island. John Glass soon yielded to discouragement and left the work, so that the next year another was sent out. Francis Metherall, with his wife and two children, embarked at Plymouth for Prince Edward Island, September 5th, 1831, but after two weeks the ship sprung a leak and had to return to Plymouth for repairs. The next spring, April 23rd, Mr. Metherall and his family re-embarked, and after a voyage of two months, landed at Bedeque, Prince Edward Island, June 26th, 1832. After some difficulty, he found a few friends at Union Road, and Winslow Road, and the neighbourhood of Charlottetown, and commenced services in dwelling-houses, or barns, or in the open-air, as opportunity opened. Nine years of the most heroic and self-sacrificing service in the ministry in England had fitted Mr. Metherall for yet more arduous and self-denying labours abroad. His circuit

soon became a very large one; his first year's returns were forty-seven members. At the close of the second year he returned sixty members, with thirty-six preaching places. The work so grew and extended that the following year an assistant, Philip James, was sent to the Island.

John Hicks Eynon was appointed to Upper Canada by the Conference of 1832, and sailed from Liverpool, October the 7th. But the vessel encountered such a succession of storms, that it was finally driven back, and reached Cork Harbour, November 28th. The missionary landed his boxes containing his library and possessions, and put them, as he supposed, in safe keeping, but the boxes were stolen, and the owner never saw them after. Mr. Eynon returned to England for the winter, and on the following March (18th), married Elizabeth Dart. This marriage had a most important influence on the Canadian mission. Elizabeth Dart was the first of the fourteen female preachers sent out by the first Bible Christian Conference. She had laboured with great zeal and success in the work in England, was the instrument in God's hands, of the conversion of Mr. Eynon. With her Mr. Eynon had been in correspondence over five years, and would have married her before he first left England, but for a misunderstanding. She was not at all surprised to see him return, for she had an impression that he would never reach America without her. With this excellent woman as his wife, Mr. Eynon sailed from Padstow, Cornwall, May 1st, 1833, in the brig *Dalusia*, and after a long and stormy vogage reached Quebec, June 17th. Mr. William Hockings, Miss Daniel and others, who had settled in Quebec, urged Mr. Eynon to stay and open a mission there, where there was a good prospect and much need; but

h's appointment was to Upper Canada, and he pressed on to his destination, reaching Cobourg, July 6th.

Here at Cobourg, the cradle of the Bible Christian Church in Canada, Mr. Eynon, the founder of the denomination in this country, first preached in the open-air, then in the gaol, then in a dwelling-house, and there organized the first society, consisting of four persons, all of whom were faithful to God and the Church, until called to the kingdom and home of heaven. His work soon extended north, and west, and east, until it took in a circuit of nearly 200 miles. His first quarter's receipt was an English half-crown. But God greatly blessed their labour, and at the close of the first year eighty-eight members were returned. Mrs. Eynon took work as regularly and as successfully as her husband. Painful as it was, to persons who loved each other so truly and tenderly as they did, they often parted for many weeks in succession in the prosecution of their heroic and holy mission—Mrs. Eynon going from house to house, and township to township, preaching and sustaining the services, while Mr. Eynon went on farther to open up new fields and explore the country and find out the wants of the new and scattered settlements. The country over which they travelled, though now one of the richest, and most prosperous, and populous sections of Canada, was then a vast forest, with small and scattered clearings, and log houses, and many discomforts and privations. Wolves have sometimes chased the settlers when returning from their meetings, and some narrowly escaped with their lives by reaching the shelter of their shanty, and watching anxiously through the night. Yet through all the difficulties that met them, the missionaries faithfully pressed on to a successful and God-crowned end,

their life being given in unhesitating and complete dedication to the service of God and the well-being of their fellowmen. And no evil was permitted to befall them, no wild beasts to devour them, nor any plague to come nigh their dwelling. At Cobourg, Mr. Eynon erected a small church, and opened it Sunday, March 5th, 1836, which was twice enlarged, and then gave place to a better and larger brick church. At Precious Corners, the second church in the country was built, and dedicated July 3rd, 1836. The number of members in church fellowship had now increased to 181, and another missionary (John Kemeys) was sent out. The work continued to grow and extend, until yet another missionary (John Edwards) was sent out in 1839. A division of labour was made, in some measure, the next year, but nothing like a circuit division until three years later, when Philip James and Robert Huntley arrived to increase the missionary supply. Then they outlined circuits, to which the missionaries were regularly appointed, though the circuits were larger than many of our districts to-day. In the fall of 1844, Thomas Green and J. B. Tapp arrived from England, increasing the number of missionaries to seven, when the work was further divided into four stations, and one of their number appointed to open a fifth mission. The number of members had increased to 625, and the work was being rapidly pushed forward in every direction. To us it seems strange that people should travel from Darlington, Whitby, Cavan, and other distant places, to the quarterly love-feast at Guideboard (Welcome), when the roads were so few and the difficulties of travel so many. But these seasons were to the scattered friends times of precious re-union and holy communion and power. God was with them in a wonderful way to convert, to sanctify,

so that they returned from these services refreshed and inspired indeed.

The preaching and services of these times, though for the most part held in log school-houses, and dwellings, and barns, were attended with great power and many conversions—as many as twenty having found peace at one service. In the midst of special services conducted by the brethren Kemeys and Edwards, at the first church built in Hope, on their way to the service one evening a noise was heard at some distance in the woods, which was found to be a man crying to God in one direction and three women in another. Whilst at the meeting that followed, the power of God was so overwhelming that the whole congregation were moved. In some instances the most unlikely places were opened for preaching, and the most unlikely people became friends and helpers of the missionaries. As in the case of John Edwards opening the mission in the townships back of Belleville. He obtained the bar-room of an Irish tavern-keeper by the roadside for his first service, and presently the tavern-keeper and all his family became converted. The tavern was changed into a house of God, the family became active workers in the cause of religion and temperance, and a society of forty-six members was formed, all of whom became total abstainers.

It would be pleasant to call up the names of some of the earliest members of the Church in this country: the Jennings, Hoars, Courtices, Dobles, Harpers, Rundles, Elliots, Smales, Collings, Masons, Elfords, Vanstones, Clarks, and others, and to recount their sacrifices for the young cause, and their great kindness and devotion to the missionaries, would space permit; for out of their poverty they often gave all they had to help the work along, and put themselves to

any personal inconvenience and sacrifice to entertain and supply the wants of the servants of God. For many years after the missions were opened, especially the back stations, money was exceedingly scarce. It was difficult for the farmers to get money for their produce, while the roads over which they had to take it were, in many instances, fearful, and, in some cases, dangerous and impassable; so that you will not wonder at the estimable wife of one of the leading members of one of the societies telling a missionary that she had then on her feet the second pair of shoes that she had ever worn since she was born. Or, that one of the missionaries having no money, and nothing to trade with, became his own tailor, and when the front of his pants was worn out, ripped them carefully and turned sides with them, and wore them again as if they were new. A much more commendable thing to do than to dress in the finest br adcloth that has not been paid for, or desert the path of duty because difficulties beset the path. Though the salaries were small, and money scarce, and the journeys long, and the accommodation humble, and the exposure and privations great, yet these early preachers, full of apostolic faith and zeal and burning love and self-consuming toil, laboured on with a noble and heroic fidelity, that won for them a high place in the admiration and gratitude of the Church.

In 1845, the era for the first church building may be said to have arrived. Bowmanville church, opened on the first of January in that year, cost £200, toward which they contributed nearly £150 before and at the opening. Several churches were built soon after in different parts of the work, so that they numbered fourteen at the close of that year, seventeen the next year, twenty four two years later; and year by year they continued to add to the number

rapidly for the next decade. These log and frame churches were some of them comfortable and commodious, others were humble and unpretending; but in them a pure gospel was preached with great plainness and power, and God was wonderfully present to bless and save—the membership continuing to increase until it again tripled itself in ten years. In January, 1845, the first Missionary Meeting was held at Cobourg, addressed by the brethren Eynon, Hurly, James, Tapp and Green. One who was present says they spoke like seraphs, and the collection was £6. Other meetings soon followed, with the most liberal and beneficial results. Missionary liberality and enthusiasm was a striking characteristic of the denomination from this time on to the days of the Union.

In the year 1846, the number of missionaries was further increased by the arrival of the brethren Paul Robins, William Hooper, and Henry Abbott from England. Immediately after, two missionaries were sent to open up missions in the States of Ohio and Wisconsin, which they did with good and permanent results, but of that work we cannot write now, as this sketch is confined to Canada. The previous year Mr. Eynon had driven some six hundred miles in all in examining several parts of Western Canada and the religious needs of the newly settled sections. On the arrival of additional labourers, Philip James was sent to open new missions in what was known as the Huron Tract. He was very successful as a pioneer missionary in what is now one of the most prosperous and wealthy sections of Western Ontario. Missions were opened, that in a few years became strong and self-supporting circuits. So rapidly did the work extend in every direction, that the greatest and most pressing want of the denomination at this

time was additional missionaries. As yet, Canada had scarcely begun to supply itinerant labourers, and the chief hope was still to appeal to England for men. Mr. Eynon visited the English Conference, and pressed the claim upon the churches at home, but without much success. Instead of fourteen, they needed fifty missionaries in the field at this time. As a result of the lack of suitable men at this important juncture, many valuable parts of the Province were lost to the denomination. We blame no one. The home Conference, at much self-sacrifice, did all it could with its limited means and numbers and men, and the growing demands of the work in other mission fields of the world; but the fact remains, that the lack of a sufficient number of good men at the time seriously limited the operations of the denomination in Canada.

In 1849, Cobourg ceased to draw financial aid from England. In 1850, Darlington also ceased to receive help. In 1852, the surplus on Cobourg, Darlington and Peterboro' Stations, with the missionary receipts, completely met the deficiencies on the other stations, so that from that date Canada ceased to receive financial aid from England and became self-supporting.

In 1852, the field in Canada was divided into three districts for the convenience and advantage of the work. In June, 1853, a general meeting of the preachers and representatives of these districts was held in Bowmanville; but this and the following general meeting, held in the same place the next year, did not claim the status and legislative functions of a Conference. They met for mutual advice, encouragement and report, and to exchange work. But this arrangement led to a lengthy correspondence and some misunderstandings with England. England feared that Canada was

seeking perfect independence. To allay all irritation and remove all misunderstandings, and arrange with England, Paul Robins was sent to the English Conference of 1854 as a deputation from Canada. Mr. Robins was received with great respect, and treated with every personal courtesy and consideration, yet he felt his task was a difficult one, and that the brethren in England greatly misinterpreted the action and spirit of the brethren in Canada. It was finally agreed by this Conference in England, to grant to Canada a separate Conference, with a constitution identical with their own, and full control over Provincial affairs. The Canadian Conference remaining in close and hearty affiliation with the parent Conference and remitting to them one-tenth of their missionary receipts, which remittance ceased ten years after by mutual agreement, when the Prince Edward Island District was taken into the Canadian Conference, and Canada assumed its financial responsibilities.

The first Canadian Conference duly and regularly constituted met at Columbus, June 7th, 1855. The number of preachers at this time was twenty-one; churches, fifty-one; other preaching places, 104; members, 2,186; converted in the year, 246. The members of this Conference were Paul Robins, J. H. Eynon, A. Morris, J. B. Tapp, T. Green, R. Hurley, W. Hooper, R. L. Tucker, J. Hodgson, preachers; J. King, J. Vanstone, W. Orr, John Dix, R. Allen, W. Robins, representatives; John Pinch and Henry Stephens were received into full connexion. John Hooper, S. P. Robins, David Cantlin and T. R. Hull were received as candidates for the ministry at this time. The Conference was a very profitable and harmonious one, and the denomination in Canada from this entered upon a new era, and took a new departure. From henceforth they must rely on them-

selves for financial support, ministerial supply, and the wisdom and experience that shall safely guide the denomination in all its undertakings and extensions and developments. Fortunately, among the men who had been so successful as pioneer missionaries, and had heroically pressed through so many difficulties in the earlier stages of the work, were wise and judicious leaders, and able and profitable preachers.

Though they had often to make their study in the woods, and find a place for their devotions under the shadow of a great tree, and many a time had to rise from prayer swollen and almost blind from mosquito bites, or a plague of black flies; and had to carry their few books, procured at great sacrifice from small salaries, over long and exhausting journeys; yet they did read and study, and by close application, and wise economy of time, and untiring industry and self-improvement, keep abreast of their times and people. Some of these preachers were gifted to a remarkable degree. Their preaching was chiefly expository and textual. They divided and subdivided, and sometimes their divisions were so many as to remind one of the apocalyptic vision, seven heads and ten horns. Yet, notwithstanding this peculiarity of the preachers of forty and fifty years ago, their expositions of truth were clear, forcible and exhaustive. And for lucidness of exposition, clearness of insight, power of appeal, and mastery over an audience, they were among the best and ablest preachers Canada has known. While as painstaking, visiting, praying pastors, they are models to be devoutly copied to this day. Of that early band of preachers, John H. Eynon will be ever remembered as the father and founder of the denomination in Canada; Mrs. Eynon as one of its best missionaries, and Paul Robins as

its wisest and most gifted leader. To the genius and prudence and consecration and ability of Paul Robins the denomination owes much. He was the chief counsellor up to 1865. Under his guidance the Book Room, with a very humble beginning, was commenced in Bowmanville in 1851, and during the years that he was its manager, it was safely, wisely and profitably conducted. It may be said that under Mr. Robins' pilotage the denomination kept free of debt, made sure and steady advancement, inaugurated many good and necesssary measures, and rarely ever undertook one imprudent or regrettable step.

In 1865, Prince Edward Island District was united to Canada. Up to this time the Island work had been under the control and direction of the English Conference. Francis Metherall and his co-labourers had worked on the Island with good success, everything considered. Their most prosperous year was 1843-4, in which they reported an increase of 351 members, after a most extensive and remarkable revival. From that date their work extended into the south-eastern portion of the Island, so that they occupied a field of nearly 140 miles long, from the western extremity to Three Rivers and Murray Harbour. Over this extensive field they travelled by the blazed path through the woods, or by the aid of logs and fallen trees over the swamps, or by following the shore when the tide was out; crossing the rivers at the head of the tide-waters, or fording the channels as best they could. Sometimes hungry and weary, and well nigh exhausted, with nothing but potatoes for their scanty meal. Yet these holy and heroic men remained steadfast in their work, inspired with a passion for the salvation of men and the glory of God. And ever foremost in devotion, or endurance, or duty, or self-sacrifice, was Mr.

Metherall, the father and leader of the pioneer band. From England worthy helpers were sent to the Island, among whom were the brethren Calloway, Harris and Gale; but two of Mr. Metherall's most valuable assistants in the work were the fruit of his own missionary labours on the Island, John W. Butcher and Jesse Whitlock, who were most successful and honoured in their work, and rendered a great blessing to hundreds of people. On Mr. Metherall's strong constitution the hard work and exposure of missionary life began at last to tell so seriously, that he was compelled to urge on the English authorities the appointment of a successor to take charge of the superintendence of the missions on the Island. In 1856, Cephas Barker was sent from England to take charge of the Island stations, and Mr. Metherall, after twenty-five years of laborious missionary service, was at last relieved of all responsibility, and soon after was permitted to enjoy a well-earned rest from pastoral labour, till in green old age he was translated to the kingdom and rest of heaven. Mr. Barker did an excellent work on the Island during his nine years' residence. A good church was built in Charlottetown, and some others at different places through his exertions. A very gracious revival was realized in 1860, in which some remarkable conversions occurred, and some wonderful illustrations of the saving power of God and the transforming influence of the Gospel were seen. When the Island stations were attached to Canada, in 1865, and became one of the districts of the Canadian Conference, Cephas Barker was transferred to Ontario, and John Chapple was sent to Prince Edward Island. The remarkable prosperity of the work on the Island under Mr. Barker did not continue during Mr. Chapple's superintendence. Mr. Chapple was a most devoted

man, a good preacher, a good pastor, much esteemed every way, but not specially suited to the superintendence of the work of that district, and, consequently, the cause somewhat declined on the Island, and considerable financial difficulty accumulated during the five years of his supervision. In 1870, Mr. Chapple was relieved, and George Webber was stationed in Charlottetown, and appointed Superintendent of the Island. During the five years of Mr. Webber's superintendence, the Island enjoyed great prosperity. Several new churches and parsonages were built, and for the first time in the history of the Island, churches opened free of debt, others were renovated, some burdensome debts were paid off, followed by gracious revivals, and a considerable addition to the membership. The strong and prosperous district left by Mr. Webber in 1875, remained at about the same under his excellent successors, W. S. Pascoe and John Harris, until it united with the New Brunswick and Prince Edward Island Conference at the Union of 1884.

In 1865, Prince Edward Island becoming an integral part of the Canadian work, the number of churches was 132, ministers 54, members 5,000; missionary income slightly over $4,000; showing that in all its vital statistics the denomination had more than doubled in the ten years since its first Conference. Perfect accord with England was now enjoyed, and as a result Canada received, within a few years, several excellent ministers from the home Conference, much to her advantage every way. From this date on, an active liberal effort to erect larger and more commodious and expensive churches was energetically made. The noble church built at Bowmanville, in 1858, gave inspiration and help to others for many years, notably the large and expensive church built in Toronto, in 1874. Many splendid churches were

uilt in different parts of the denomination in the later ears of its independent existence—an abiding tribute to he liberality of the people, the zeal and self-sacrifice of the inistry, and the healthy spiritual and financial condition f the body. At the time of union, there were 181 hurches and 55 parsonages, valued at $400,000, on which he total debt was about $50,000, or one-eighth of its value.

The statistical and numerical increase did not always how the same upward tendency. Eighty ministers, 7,400 iembers, and about 30,000 adherents at the time of nion, was a strong proof of the growth and power of ie denomination. But that progress was not always niform and invariable, or without elements of misgiving nd concern. The years ending with the Conferences of 874, 1876, 1877 and 1881 were the most prosperous ears, 1877 returning the largest increase of all. While s early as 1873 the loss of 517 members, by removal eyond the bounds of the denomination, began to awaken nxiety, it was in the years 1878, 1879 and 1880 that these emovals became so many as to cause deep concern. To revent this loss in part, and to assist in spreading vital odliness throughout the land, the denomination made great forts in its last years to extend in many directions. In onnection with this extension movement, Manitoba was ntered as a mission field in 1879, and missions established n the Prairie Province.

The most notable departure of the denomination in the tter epoch of its history was the publication of the *Observer*, a connexional weekly paper, in 1866, and the subsequent rchase of printing plant and presses and an establishment, nd the setting up of a denominational publishing house, nder the management of Cephas Barker. The publication

of a weekly paper by the Church, for its people, was wise and necessary every way, and the editorial management of the *Observer* and the Sabbath-school papers was able and excellent from first to last. Mr. Barker, as editor for fourteen years, and Mr. H. J. Nott for three years, were both an unqualified success as editors. Their leading articles were written with great care, and showed marked talent and culture. They wrote largely for the paper, and always well. The tone of the paper was good, and elevated, and Christian; broad in its catholicity, pure in its morality, free in its criticism, bold in its stand for the right, resolute against meanness and wrong, unswerving in its advocacy of sound evangelical doctrines, and unfaltering in its devotion to duty. In the editors, drunkenness, gambling, fraud, hypocrisy, and all manner of evil, found unsparing foes; and temperance, benevolence, charity, integrity, honour, nobleness, and every form of practical goodness, found steadfast friends. I have never known a paper with a loftier moral tone or more worthy of uniform commendation, and it unquestionably was made a great blessing in its day. But the business management, under Mr. Barker, was a sad loss, and involved the denomination in considerable financial straits. As a preacher, Mr. Barker had few equals; he was a prince and a great man in the pulpit, and as a man and a Christian he was one of the noblest of men, but as a financial guide he erred. Because of this, the denomination became heavily in debt, beginning in 1871 and culminating in 1880, with an executive liability of $55,000. In the connexional year of 1880-81, the denomination so liberally responded to an appeal made, that $30,000 were subscribed and paid in a few months; whilst the annual income of the Missionary Society and other

funds, from this on, so increased from year to year that a very perceptible decrease of the remaining debt was made by the surplus income over expenditure, so that it may be correctly said, that at the time of union the denomination stood well, with a most hopeful outlook. It had been involved heavily by departing from its earlier traditions, but it had made a supreme, a self-sacrificing effort to discharge its liabilities, with marked success and blessing.

The eighteen brethren who enjoyed the special distinction of being chosen President of the Conference and of the Connexion from the first to the thirtieth Conference, were Paul Robins, J. B. Tapp, R. Hurley, T. Green, John Chapple, W. Hooper, Joseph Hoidge, Cephas Barker, W. S. Pascoe, David Cantlin, Jesse Whitlock, William and John Kenner, Edward Roberts, George Webber, William Jolliffe, J. J. Rice, and Archibald Clark. Some of these brethren were chosen to this honour twice, and even thrice. Whilst this list does not by any means include all the specially gifted and leading ministers of the denomination in Canada, it does include some of the most able and talented leaders of the Bible Christian Church during the fifty years of its distinctive existence. If space would permit, it would be a pleasant task to give a brief sketch of the life and leading characteristics of each one, with other worthy names that would be added, but the assigned limit of space forbids this most inviting and tempting pleasure. Among that list were men very differently gifted. All did not possess the same [illegible] of talent. All did not render the same order of service. But all did render distinguished service in their own way, and won the gratitude and confidence of the denomination. Some of the brethren were preachers and

platform orators of the first order. Some were specially gifted as business men, and managers of men and financial leaders in a marked degree. Some were pastors and teachers of the highest rank; whilst others, by prayer and life, seemed to have wonderful power with God and men.

Just as the denomination was approaching its jubilee with thankfulness and hope, and planning wider fields of labour and a general forward movement, it was invited to consider the question of the union of the Methodist Churches in Canada. When the Conference of 1881 appointed Rev. H. J. Nott and Charles Hobbs, Esq.. as its representatives to the Ecumenical Council of Methodism in London, no one dreamed of the speedy, practical results of that remarkable assembly on Canadian Methodism. But at the Conference of 1882 the denomination was requested to consider the possibility of a union of all the branches of the Methodist family in Canada. A distinguished representative of the English Conference (Rev. F. W. Bourne) attended this Conference at Port Hope, and lent the aid of his great name and influence to the furthering of the union feeling. After a free discussion of the question, a representative committee was appointed to meet similar committees from the other Methodist Churches. The committee were W. S. Pascoe, J. Kenner, G. Webber, E. Roberts, J. J. Rice, H. J. Nott, ministers; T. Courtice, J. Hull, J. Clark, J. Pickard, W. Windatt, laymen. The committee met the brethren of the other Methodist Churches in joint committee in Carlton Street Church, Toronto, the following November. A basis of union was agreed on. That basis, as directed by the preceding Conference, was submitted by the connexional executive to the members of the Church for adoption or rejection. More than a two-thirds majority of the members

voting heartily endorsed the basis of union. Consequently, the Exeter Conference of 1883, after a long and exceedingly able debate, ratified the union upon the proposed basis, by fifty-four yeas to sixteen nays and twelve neutrals. A memorial and a request was respectfully forwarded to the English Conference, asking their approval of the union. At first some misunderstanding arose, but it was soon explained and removed, and the parent Conference gave its hearty approval and God-speed to the Canadian Union. That union, consummated by the representatives of the four contracting denominations, at a General Conference held in Belleville in September, 1883, went into legal effect the following June, so that the Conference which met in Bowmanville in 1884 fittingly and honourably closed the denomination's independent existence in Canada, when, after fifty years of useful and successful labour, it merged into the Methodist Church.

In reviewing the history of the Bible Christian Church in Canada, it is very manifest that the Church did not exist in vain, or labour for naught, but fulfilled a high and holy mission in this country. Called to enter upon the mission work of British North America by a few godly members who had emigrated from the west of England, and the urgent need of evangelistic labour in every part of the newly settled country, the denomination responded promptly and heartily. Its missionaries, for the most part, were wisely chosen, and laboured with a zeal and self-sacrifice, and economy and a studied regard for the rights of others, and a direct seeking of the salvation of souls, so characteristic of the parent body in England.

The denomination was truly and faithfully *Evangelical.* The Bible was emphatically its text-book, the received doctrines of Methodism its creed, and the lives of transformed

and renewed men its living epistles It is no small tribute to the soundness and intelligence of its ministry, to remember that not one was cast out for preaching false doctrine during the whole of its history. And but rarely did any member ever leave the Church through declension of faith or by falling away into heresy. It valued the labour, and cultivated warm fraternal feelings with every section of the Protestant Church, but it never compromised with latitudinarianism, or swerved from the teachings of the Gospel of Christ. From first to last it was Bible Christianity in creed and practice.

The denomination was *Liberal* in church polity. Ministers and laymen stood together on the equal ground and common privileges of the New Testament. They rejected all priesthood but Christ's, and all sacramental and sacerdotal pretensions on the part of any ministry; believing very firmly in the sole and supreme headship of Christ and the perfect brotherhood of Christian believers. Laymen were admitted equally with the ministers as members of all church courts and committees, and shared with them in the administration of the ordinances of the Church.

The denomination firmly resisted all connection between *Church and State.* In every case they opposed denominational grants to sectarian institutions. When sectarian, or separate, schools were proposed in Upper Canada, in 1863, the Conference and the Connexion strongly pro ested against it. In the Clergy Reserve conflict, they were true to their principles; urging all, by teaching and practice, to adopt as the true, safe, divine principle for the guidance of Church and State, "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's."

The denomination recognized and encouraged the labour

and ministry of *Woman.* Some of the earliest and best preachers and teachers of this Church were holy women. They entered the ranks of its ministry and laboured without l t or hindrance for the glory of God and the salvation of the people. In this respect, the denomination took a position in advance of many of the churches of its day, but it lived to see its contention widely accepted, and the ministry of woman in manifold ways a recognized power in the Church.

The denomination was faithful to the principles and cause of *Temperance.* Its ministers were required to be total abstainers. Its members were urged to follow the same wise and Christian practice, and to this practice and teaching the Church steadfastly adhered at all costs.

Not one of the pioneer missionaries survives, and scarce any of the early members of the Church remain to this day. One by one they have gone over and home, many of them closing a good profession with a triumphant death. Thousands on thousands are now in heaven through the labours of this people, while thousands still remain on earth to enrich and bless the Church and the world. Therefore, it may be truly said, the gifts, and toils, and tears, and sacrifices, and services of the past have been nobly repaid in God's own beautiful and faithful way.

THE METHODIST CHURCH.

By Rev. Dr. Carman.

THE fruitful tree has its roots in the ground, and its robust trunk lifting up the branches into light and air. The godly man is "like a tree planted by the rivers of waters that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." The ancient Church was a "vine brought out of Egypt. The Lord God of Hosts cast out the heathen and planted it. He prepared room before it, and did cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river." The Christian Church, in its spiritual unity and true catholicity over all the earth to-day, is made up of the living branches in Christ the living Vine, of whose nurture and glorious growth God the Father is the husbandman. "Abide in Me, and I in you," said our Lord. "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in Me. If a man abide not in Me, he is cast forth as a branch, and is withered. I am the vine; ye are the branches." "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard." Hear another parable: "There was a certain

householder who planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Last of all, he sent unto them his son. And they caught him, and cast him out of the vineyard, and slew him. . . Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." "Now," says the prophet, "will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein; and he looked that it should bring forth grapes, and it brought forth wild grapes. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry." "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off that I might be graffed in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear."

From all which Scripture statements and instructions—and how otherwise than by Holy Scripture do we know

anything of the true Church of God?—some things are very clear and plain. And in the light of these plain and clear things we propose for a little to view the Methodist Church. A "historical sketch" is asked for; but the organization now known as "The Methodist Church" is emphatically, in its present phase, but of yesterday. "The Methodist Church," as such, has not had time to make much of a history. Contrasted with those whose boast is in their antiquity, and whose hope is in their sensible, tangible line of descent, it may upon the historic surface make, indeed, but a sorry showing. If venerable and visible externals in boasted succession are the necessary and only credentials of genuine churchhood, we likely are beaten before the argument is begun. But if the descent, the continuity, unity, and identity are in the hidden life, and the demonstrations of churchhood are in the approved manifestations of that spiritual life, we may venture in humility to urge a claim as of the people of God. The history may be brief; but the philosophy of history is profound and eternal. Changing systems and pretensions, perishable organizations give diversity to history; its perpetuity, power and progress are found in the constant flow of mighty forces far beneath the surface of events and far down out of ordinary human sight. They are found in the uplifting energies that appear in the development of races and of faiths, as the fertility of the earth and the generosity of the sun appear to day in the flower on the hill-side, and to-morrow in the oak upon the mountains and in the cedars of Lebanon. That is the genuine flower, the real tree, that lives this year or next, one year or a thousand, by these hidden forces. That is the true Church of God that lives by the exhaustless divine energy in this century or that, and brings forth the fruits of

holiness, meekness and love from generation to generation; that, with dead branches pruned out, and fresh shoots grown in, maintains its productiveness from age to age. The one point is to find and hold connection with the hidden divine life, ever moving onward, and bring forth the fruits thereof

The plain and evident things, manifest in the foregoing quotations from Holy Scripture, in whose light we propose to examine the history, status and prospects of the Methodist Church are:

1. The personal religious life, the spiritual life of the child of God—and there is nothing of this relationship without this life—is an inner and a hidden life, a life hid with Christ in God, a life shown forth in thought, aim, affection, emotion, character and action.

2. This life has its proper and normal expansion, engenders and sustains its peculiar organisms, and fitly nurtured, brings forth abundantly its appropriate fruit, demonstrating at once the nature of the life and its divine energy.

3. The church life is precisely of the same character, origin and results as the personal spiritual life; arises in the same way out of the ever onflowing life of God, is sustained by the same energy, and gives the same proofs of its existence and activity.

4. The true Christian of one generation as well as of another; the child of God in one age as well as in another, finds this divine spiritual life a river of life ever flowing, and must find it and keep it to be kept by it. "They did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them: and that rock was Christ." Each in his own time has his own connection with the life-giving power.

I, from eternity to eternity ever living, am the vine; ye, from generation to generation, are the branches. Not an outer form, an integument; but an inner fibre, a spiritual organism, conveys the life.

5 The individual Christian may lose this life, and be cast forth as a branch. "Every branch in Me that beareth not fruit, he taketh away." And the conditions and results of the loss of this spiritual life are the same in all generations. "If a man abide not in Me, he is cast forth as a branch, and is withered." If, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

6. A true Church—which expression the Scriptures justify, as they speak of the Church at Cenchrea, the Church at Corinth, the Churches of Galatia, the Churches of Judea—composed as it is of true believers, living members of the living body, living branches of the living vine, may also lose this life and be cast forth as a branch. A Church, being many persons, and bound together not only by the inner spiritual life, but also by many external bonds, may live beyond the natural life of this or that member, and may appear to live even when its individual members may all have lost their spiritual life. For often the political, social or financial forces may hold it together as a society when it is dead as a Church. It is in such a case, as with the ancient people of God, the Jewish Church and nation, it is said: "Well, because of unbelief they were broken off. If God spared not the natural branches, take heed lest He also spare not thee." It is in such a case that it is said to the Church at Sardis: "I know thy works that thou hast

a name, that thou livest and art dead. If, therefore, thou shalt not watch, I will come on thee as a thief; and thou shalt not know what hour I will come upon thee;" and to the Church of the Laodiceans: "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

7. The Lord God that rejects a faithless, disobedient race, calls and exalts a people faithful and obedient; for the gifts and callings of God are without repentance, always on moral and spiritual grounds; as with Abraham in the ancient day: "Abraham shall surely become a great and mighty nation, and all nations of the earth shall be blessed in him; for I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which He hath spoken of him." Again, the governing principle of our own era and clearly evident of God's ancient people, in our own sight: "They being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. Because of unbelief they were broken off. And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again."

8. How vain are the pretensions and claims that God's connection with His Church in these centuries is a mere chronological bond; and that the credentials of the people of God must come out of the calendar and almanac! You are the true Church, and the only true Church, if you date your visible organization in the first Christian century. In tactual line from Melchizedek; in tactual line from Abraham, as though God could not from the very stones raise

up children unto Abraham ; in tactual line from Peter ; in tactual line from His Holiness of Rome, or His Grace of Canterbury. What a nonsensical clamour ! How often God has broken the line to restore the life, and demonstrate divine power ! How often man has broken the line in his faithlessness and shame ! Dead roots and dead branches are cut off to be burned. It is a poor tree that cannot send up vigour enough to sprout limb on limb in the upper air. A strange vine, indeed, that lifts but one stem, a far reaching trunk, it may be, without spreading branch, or twig, or flower ! Yet this is the high ecclesiastical assumption : "We are the only Church of God, because we alone began at the beginning, and alone preserve the unity and continuity in our beautiful, limbless, branchless, fruitless shaft through the centuries. There can be no offshoots from the one true Church." What a dethronement of Christ and enthronement of church in His stead is this. Is Christ verily dead ? Did He not live before Abraham ? Was He not the foundation of the prophets ? Is He not living to-day ? And while there may have been epochs of revelation, beginnings of economies, decisive acts of government in this century or that, cannot an effete Church yet be pulled up by the roots and thrown out, and a living Church find root by living waters in nutritious soil ? Or did He only live when for a little, in the fulness of time, He descended to earth ? Did He at such a juncture give all goodness and spiritual power into a few hands, and then, Brahma-like, withdraw Himself from the moral world ?

9. A living Christ in a living Church is the only Biblical conception and presentation of the Church of God. Christ was before the creation of the world. Christ was in Eden. Christ was with Noah and the patriarchs. Christ was with

His Church in the wilderness. Christ was with His ancient people, and a bright light in their temple. Christ was in the incarnation, expiation, resurrection and glorious ascension. Christ is in the mediation and everlasting sovereignty, possessed, as of old, of infinite wisdom and power, directing His Church, leading and comforting His people, unfolding His doctrine, establishing His kingdom, displaying His saving grace and energy, and fulfilling His promises by the Holy Ghost from age to age. He is alive now, almighty, and alive for evermore, and holds the keys of hell and death; able, as ever, in providential government and grace, to discipline mankind, to uproot and destroy evil, and to plant, establish and fructify good. The true Church of to-day is the Church that derives its life and energy from this living Christ, and proves this vital connection in bringing forth the fruits of the spirit—love, joy and goodness, in meekness, charity and peace. How vain to boast, "The Church of God, the Church of God are we," and then, with a spirit of tyranny, assumption and pride, crush and grind the masses in ignorance, and even in vice and crime! How unlike Christ, who came to lift up and to save. Yea, how true to the mind and way of antichrist, who opposeth and exalteth himself above all that is called God! How preposterous to recite and chant, "I believe in the Holy Ghost," and then deny the very works of the Holy Ghost in regeneration, assurance and sanctification! Epochs of decisive divine administrative acts, of divine demonstration, there have been; epochs and acts without which there had been no Church. Yet certainly the pre-existent, now existent, alway existent, eternal Son of God is not to be wholly located in or confined to any one crisis, to any one purpose, or its executive completion, no matter how indispensable

that covenant and its fulfilment to the great and constantly developing scheme of human redemption.

Christ was the life of the Adamic and Melchizedekan Church, of the Abrahamic covenant and Mosaic economy, of the Aaronic dispensation, and that of John the Baptist; as He is also the centre of the Christian system, the spring of the Lutheran reformation, and the source of the Wesleyan revival. There is as much vigour in the vine as ever; as much force and vitality in the ever-flowing river. If a branch dies, a Church apostatizes, it can be cut off as well as in the time of Moses or of Christ Himself. If one plant bring forth the wild grapes, it can be plucked up and a new seed dropped by the rivers of water. Methodism may not have great age, venerable history, but the Methodist Church may still be a true and fruitful branch of the living vine. And the Methodist Church has no special charter or immunity from the religious compacts and moral constitution of the ages. If she is a true branch of the living vine, and is so to continue, overcoming all temptations, she must abide in the ever-living Christ, and with watchful eye and humble and prayerful heart, bring forth the fruits of righteousness in honest dealing and godly living. In all church law; in all ecclesiastical forms, provisions and arrangements; in all doctrine, discipline and instruction; in all sacraments and ordinances, in all usages and enterprises; in all organizations and labour; in all knowledge and experience; in all official management and fraternal intercourse; in mutual affection, humility of mind and brotherly regard; this our one care, this our only security, we must abide in Christ. Christ is our life, as present, as positive and as vigorous as ever to the Church of past ages. We must die with Him in the baptism of fire, of consecra-

tion, if need be, of suffering, that we may rise and live with Him by the faith of the operation of God. Losing our hold of the present living Christ our glory is departed, as surely as if we lose our hold of a past creating, a past atoning Lord and Saviour. In such a light, how appears the Methodist Church?

I. ORGANIZATION AND POLITY.

Methodism, a child of providence in Britain, seems in the counsels of God to have been especially designed for the American continent, and for the reflex action of Christianity upon Asia, Africa and the Isles of the Sea. In the United States, contemporaneous with the American Revolution, and in Canada, with laying the foundation of the British North American autonomy, it has grown with the growth and strengthened with the strength of these two Anglo-Saxon commonwealths, forming at once very largely the national mind in regard to religion, and itself, invigorated by the spirit of freedom, so congenial to all the institutions of the New World. There is a wonderful coincidence in the precision of dates, marking in both cases the national and ecclesiastical origin. Inspired from on high, these two American giants started in their race. In the United States, the year 1784 gave the people the Methodist Episcopal Church, under the direction of John Wesley, and the treaty with Great Britain acknowledging and confirming the independence of the Republic. In Canada, the year 1791 is monumental both as the epoch of the Constitutional Act, establishing Upper and Lower Canada as separate Provinces, and of the introduction of Methodism in different forms both in the east and west. And these different forms, through conflict and change, multiplied and strengthened

in the progress of the country for more than three quarters of a century.

In 1874, after earnest longings for union in all Canadian Methodisms, and sincere efforts to secure it, the Wesleyan Methodist Church of Canada, the Wesleyan Conference of Eastern British America, and the Wesleyan Methodist New Connexion Church, united under the name, "The Methodist Church of Canada." As all were not ready, there still remained apart from this united Church and from each other, the Methodist Episcopal Church of Canada, the Primitive Methodist Church of Canada, the Bible Christian Church in Canada, and the German and African Methodists. In 1880-81, again arose stirrings of heart for the healing of dissensions and for closer unity in the body of Christ. Ministers of the several churches, afflicted in soul by the unseemly strife, and by the frequent reproach of the work of God and hindrance of its progress, set their hearts upon bringing together the various sections of Methodism in this land. Their conversations resulted in conventions larger and smaller, which shaped public opinion on the question and prompted to more definite constitutional action. At the General Conferences of 1882 committees were appointed on the subject of Methodist Union, to confer with any others that might be appointed and jointly to prepare, if possible, a basis of union for the consideration of the Churches. These committees met first in Hamilton in September of 1882, and then in November in Toronto, and formulated a basis of union, which was sent forward to the various Churches for their action. This basis was dealt with by each Church respectively, according to its constitution and discipline, and adopted by all. Then was called together the General Conference of the proposed uniting Churches in

September, 1883, which, under the basis, completed the union, adopted the constitution of the united Church, enacted its discipline, inaugurated its enterprises, and set its machinery in motion. This spiritual and providential movement brought together the Methodist Church of Canada, the Methodist Episcopal Church in Canada, the Bible Christian and the Primitive Methodists into "The Methodist Church." The German-speaking Methodists, known as "The Evangelical Association," were not embraced in this Union, nor were the African Methodists; the larger scheme, even now somewhat spoken of, awaiting the leadings of providence and the development of events. There is yet opportunity for enlargement and reorganization, and there will be on through the ages. If truth be ever-living, and Christ ever-living, no matter when the supreme and indispensable covenants and executive acts transpire, connection should be as easily effected with this living line in this century as in any other, else Christ-life were less than an electric cord or submarine cable that can send up its power through any attachment. Immobility, unchangeableness in policy or polity, is no recommendation or proof of the true Church; but rather immutability of truth and doctrine and symmetry and continuity of holy living. It is not to say a Church is not a true Church because it arose, or was organized, or reorganized in this age or that; but because it has renounced Christian doctrine and lost Christian life. Any branch that beareth not fruit shall be cut off.

From what has been already said of the character and growth of the true Church of God, it may be readily inferred that if Methodism will bear that description at all, it would esteem more highly the inner and spiritual life than any outer form. And it may be as readily concluded that

if the different branches of Methodism before the unions spoken of possessed this true spiritual life, there would be a marked similarity, if not actual identity, of doctrine as based on Holy Scripture, while there might be considerable variety in forms of government and modes of administration. If any ask why the people of God should differ at all in these latter regards, it may be effectually answered that in Holy Writ itself, without touching specific divine commands on religious life, public or private, and on personal obligation and experience, large discretion is allowed as to what shall be the relation of ministers and laymen in the government of the Church; what shall be the plans of supplying the people with a regular ministry; what shall be the balance of connexional and congregational functions, and in what series of assemblies and courts ecclesiastical legislation and jurisprudence may be vested. Thus far even the most hierarchical establishments, with all their struggles for an outward uniformity, acknowledge and practise. Such questions were rife in the Christian Church of the first centuries; and such questions may be expected to press for adjustment, if not for final settlement, wherever spiritual life and personal freedom have not been crushed out by the iron hand of relentless system and the cruel usurpations of godless spiritual pride, all the worse because in the name of God; and of inhuman ecclesiastical assumption, all the worse because professedly for the good of man.

Hence we may not be surprised or grieved if early Methodists, like early Christians, awaking with the throb and breath of a new religious life, should differ on how much or how little laymen should have to do in Church courts and Conferences, or on how closely concentrated or broadly spread should be the governing and appointing power of the

ministers. There needs be no astonishment that men with a new-found spiritual energy, demonstrating itself as divine, breaking away from a dead ceremonialism, an evidently effete ecclesiasticism, and the terrible substitute for saving grace of an enforced civil and legislative conformity, should not be in immediate harmony on many matters of polity and expediency, a field wherein good men may oppose and love. On such grounds divisions arose and, too often, contentions.

Of the bodies named above, when the question of uniting pressed upon the Churches, it was quickly found that in methods of administration there were wide divergencies. All had Annual Conferences and District Meetings, Circuit Boards and Boards of Trust; and all had societies and classes. But with some the Annual Conferences were composed wholly of ministers, and were purely administrative; while with others these same Conferences comprised both ministers and laymen, and were both legislative and executive in character. In the cases where the Annual Conferences were purely administrative, the legislative power was vested in a Quadrennial General Conference made up equally of ministers and laymen. One of the bodies had an episcopacy of the Wesleyan type, in which was vested the stationing power, limited by the advice of a travelling presiding eldership. Here, then, were the principles of Church government to be reconciled and to be incorporated into an acceptable, and if possible, an effective polity for the united Church, viz.: (1) The autonomy of Annual Conferences and the freedom of ministerial action; (2) lay representation and the preservation of the rights of the laity; and (3) an efficient supervision and satisfactory maintenance of the connexional bond and

unity. And this great work appears to have been accomplished in love and with the divine approbation. For, as will appear from the figures given in this paper, the united Church has grown beyond expectation in all departments, even to this day. The Conferences were all constituted of ministers and laymen; the Stationing Committee was composed of ministers alone, and connexional affairs were placed under the oversight of a General Superintendency. A Quadrennial General Conference was made the legislative body, and all other courts of the Church were vested with the judicial and executive functions. Thus the connexional bond was made strong, while personal and local rights were guarded. The great connexional institutions and interests, as the Missionary Society, the educational work, the book and publishing houses, the Sabbath-school operations, and the various connexional funds, still farther secure and emphasize the unity of the Church and increase its power. Let it but maintain the true spirit and life of Christ in all its membership and machinery, in all its operations and ordinances, and there is unquestionably before it, with these enlarged facilities and power, greater usefulness than even that with which the loving Lord has, beyond all our merit and of His abounding grace, crowned our unworthy labours in the past.

II. SPIRIT AND DOCTRINE.

How shall we put it, Spirit and Doctrine; or, Doctrine and Spirit? If we come from God down through agencies to men, we likely shall say, Spirit and Doctrine; if we go up from men through agencies to God, we likely shall say, Doctrine and Spirit. Methodism at its beginning was a revival of spiritual and experimental religion, a realization and demonstration of divine life in the soul and in the

Church. To this idea of life and experience in all its divisions it has ever adhered. Hence, though there have been many branches of Methodism, many Methodist Churches, there has been among them all very little diversity of doctrine; indeed, we might say, there has been practically no diversity of doctrine except as between Wesley himself and Whitefield at the start, that is, between the Calvinistic and Arminian sections of the movement in its earliest days. In doctrine, there was no appreciable difference whatever in Canadian Methodism at any time of its history. When the Union Committees and first General Conference came to define the doctrinal standards and set the doctrinal guide-posts of the United Church, the first chapters of any one of the books of Discipline could have been adopted *en bloc*, as that part of the Discipline of the Methodist Church of Canada was adopted cordially and unanimously. And as the usages in all had grown out of their view and experience of the Christian doctrines, and the use and proclamation of them, all had their class-meetings and prayer-meetings, and similar public worship; their circuit boards and trust boards, their Sabbath-schools and missionary and evangelistic agencies; so that their coming together was the ready fusion of homogeneous societies, the quick solution and admixture of happy affinities. Whatever difficulties arose in the consolidation of Canadian Methodism, came more out of the works of man than out of the will of God; out of divergencies in polity and government, out of clashing interests, institutions and organizations, sometimes the creatures of necessity, sometimes of strife, and always enlarging and multiplying with the accretions of the years. It had been easy for the breach to grow wider and wider, had there not been the potent doctrinal unity and the essential

spiritual fraternity. When it came to be seen that the very urgency of Methodist evangelism was begetting strife, dividing the spiritual forces and lessening the spiritual momentum in many neighbourhoods; building two or three churches, or attempting to sustain two or three ministers, where one might serve the purpose; planting two or three missions where only one should be attempted; doubling and tripling agencies at unjustifiable expense of men and means; which things, and others like them, of course could not be seen till they came to pass—by the occupancy of the whole country in the growth of the Churches—this very unity of doctrine and spiritual kinship rendered the corporate union not only desirable, but readily practicable. Forms, usages and agencies could be easily surrendered or adapted, if what each considered the essential life and power was fully maintained.

Each held with all evangelical Christian Churches the common body of doctrine as to existence and attributes of God—the Trinity of divine persons in the one God, and the plenary inspiration of the Holy Scriptures; the nature of sin and atonement; the resurrection of the dead and the universal judgment; and the future life in its penalties and rewards. And while holding and claiming these essential articles of the Christian faith, which might be supposed sufficient to bring all Churches together, and would avail to bring them together, were it not for the human additions and impositions; all branches of Canadian Methodism, as of true Methodism everywhere, emphasized the spiritual, personal and experimental doctrines of our holy religion, as conviction of sin, true repentance, justifying faith, the regeneration of the nature by the Holy Ghost, and perfect love in the heart and holiness in the life through an all-

sufficient atonement by the same Divine Spirit. Who could enjoy the power of such doctrines and remain apart in strife? Canadian Methodism, drawn by this inner spiritual force, when the times were ripe soon found a basis of union. And to God they, united, ascribe the glory.

The united Church holds fast by these doctrines, and with them, through God, expects still to grow and conquer. This positive knowledge of sin, conviction of sin by the Holy Ghost, is known to be indispensable to a true repentance, a hearty loathing of sin and a resistless determination by the grace of God to escape its defilement, its dominion and its danger. How shall men seek pardon, but under a sense of guilt; cleansing, except they know their pollution? This true repentance, this sense of helplessness, vileness and impending ruin, must precede personal saving faith; so that a man may flee to Christ and to Him alone. This apprehending of Christ in simple trust is the one condition of pardon; and pardon, the logical and essential antecedent to regeneration and adoption; which again, in the divine order, precede the entire sanctification by the Holy Ghost, and the inworking and indwelling of perfect love. These are experiences, these are realizations of the believer, these are demonstrations of the power of God. The character that in His purpose and covenant He foreknew, He predestinated to be conformed to the image of His Son. Whom He predestinated, He called; whom He called, He justified; whom He justified, He glorified. The divine order in purpose and covenant is steadfast and unalterable, that we who first and foremost trust in Christ are predestinated according to the purpose of Him who worketh all things after the counsel of His own will, that we should be to the praise of His glory. We trusted after we heard the word of truth,

and we were sealed with the Holy Spirit of promise after we trusted or believed. For faith cometh by hearing, and hearing by the word of God. For the Scripture saith, "Whosoever believeth on Him shall not be ashamed." "And whosoever will, let him take of the water of life freely." With these grand old doctrines of a covenanted, experienced salvation offered to all—a salvation free, full, present, perfect and eternal, Methodism has won its way till now. It was the genius of these doctrines that swept the various divisions into a united Church. It is the spirit and life of these doctrines—salvation from all sin now, clear assurance thereof, and the consequent baptism of fire—that we must preserve if we are to advance to victory. These are the consecration doctrines, the missionary doctrines, the doctrines of holiness and power, which we must sacredly guard, unceasingly promote and boldly proclaim, if we are to maintain the character and fruitfulness of a living Church, a living branch of the living vine.

III. LABOURS AND RESULTS.

The first General Conference of the Methodist Church, composed of ministerial and lay representatives of the four uniting Churches, held in Belleville, in the month of September, 1883, in accordance with the provisions of the Basis of Union, was a solemn and historic assembly. Men who had strenuously opposed union, and men who had vigorously advocated it, were upon the floor with a purpose that, now it had been decreed, to make it successful. Men who did not want to take the responsibility themselves rejoiced that others had done so. The opening prayers, by Rev. Dr. Gardiner, who had promoted the movement, and by Rev. Dr. Williams, who had earnestly resisted it, were attended

with great power in the demonstration of the Spirit, and all hearts were melted in the overflowings of divine love. Devotion to God and His Church, what is now the best thing for the common Methodism, was evidently the pervading and ruling thought of the Conference. Differences sank out of sight; and while principles were guarded and maintained, when mutual concessions could open the way to brotherliness, peace, and spiritual power, they were, as a rule, cheerfully made. This very peace was a realization of the Saviour's promise to His people, was regarded as a divine approbation of the Union so happily consummated, and a pledge of better things to come. Where there had been forebodings of ill and great fears, the spirit of consecration came upon the Church, and the cheering outlook of faith and hope. The steady increase of the years and the quadrenniums in all departments of the work is accepted as the loving attestation of the good pleasure of our Heavenly Father, and the evident occasion of increasing gratitude and humility on the part of all our people.

The following figures show, in small part, the returns of the several uniting Churches to the General Conference of 1883: The Methodist Church of Canada had at the time of the Union 1,216 ministers, 128,644 members, 2,202 churches, valued at $4,438,435; 646 parsonages, valued at $712,906; 1,968 Sabbath-schools, with 132,320 scholars, besides the Connexional educational institutions and extended missions at home and abroad.

The Methodist Episcopal Church in Canada returned 259 ministers, 25,671 members, 545 churches, valued at $1,314,204; 126 parsonages, valued at $113,110; 432 Sabbath-schools with 23,968 scholars, as also missions and educational institutions. The Primitive Methodist Church

had 89 ministers, 8,090 members, 230 churches, 50 parsonages, 152 Sabbath-schools, with 9,050 scholars. The Bible Christian Church gave in 79 ministers, 7,398 members, 181 churches, 55 parsonages, 155 Sabbath-schools, with 9,690 scholars.

Thus the total membership of the United Church at its start in 1883, was 169,803, with 1,643 ministers, 3,158 churches, 877 parsonages, 2,707 Sabbath-schools and 175,052 scholars. The churches and parsonages were valued at $9,130,897. These figures do not include the connexional property in missions, superannuation fund, book and publishing establishments, and universities and colleges, which would run up to about $5,000,000 more. At the General Conference of 1886, there were returned 197,479 members, and in 1890, 233,868. In scholars in the Sabbath-school, the summary for 1886 gave 191,185, and for 1890, 226,050. Church property and other statistical items have kept pace in their proper ratio with this increase in membership and the attendance upon the Sunday-schools.

From this, it is at once evident that because of the Union the revival power has not left the Church. An increase of 64,000, or 38 per cent. in our membership in seven years, in a country like ours, with a comparatively small population, and with many other active Churches, by the grace of God, winning their share, is indeed reason of joy and gratitude to God. It was feared, as did to a small extent transpire, that some of the membership of the former Churches would not consent to the roll-call after Union, but would transfer themselves to other communions Quite a number fell out of the ranks and joined the Salvation Army, which possibly had in this regard, as in others, a providential mission. Yet so decisive was the increase,

that some minds accepted it as a proof of the divine sanction, and rejoiced after trembling in the work wrought. Nor was the spirit of liberality diminished. The Mission Fund increased year by year, and never was stronger than to-day. The schools and colleges have been fully sustained and considerably enlarged and improved. The publishing interests have grown to grand proportions; churches and parsonages have been increased and beautified, and nearly all funds strengthened up to demand. So, in humble trust in God, the outlook is eminently cheering. The one thing required is the perpetuated and intensified spiritual life.

The General Conference of 1883 laid out the territory occupied by the Church into ten Annual Conferences. Since that date two others, British Columbia and Japan, have been organized. At the same date the papers and printing establishments of the several uniting Churches so far as they had them, were merged in the Book and Publishing House of the Methodist Church of Canada, on King Street, Toronto. In 1889, the noble and commodious structure on Richmond Street, erected at an expense of nearly $120,000, was first occupied; and now the book and publishing business and the connexional offices have accommodations and facilities of the highest order.

The term betwixt the General Conferences of 1886 and 1890 is declared by the Book Committee to have been "one of enlargement, extension and general prosperity." Also in the Educational Work a great change has been affected. The General Conference of 1886 determined upon the federation of Victoria University with the University of Toronto, under the provisions of an Act of the Legislature of Ontario in that behalf. As this had not been accomplished at the time of the General Conference of 1890, this

last Conference took decisive measures for the prosecution of the work, which, under the hand of the Board of Regents, is now vigorously in progress. The Mount Allison University, in the Eastern Provinces, prospers abundantly upon the old foundations. The call and qualification of men for the sacred ministry is energetic and effective as ever hitherto in the Church; and the Theological Schools at Cobourg, Montreal and Sackville, are making an unmistakable impress upon the Church, and aiming more and more to be centres of sound learning and divine power. The education of women has received the most earnest attention and liberal support of the Church; and the Ladies' Colleges at Hamilton, St. Thomas, Whitby and Sackville, and the successful co-educational Schools at Belleville, Stanstead and St. John's, Newfoundland, are raising a generation of mentally and morally disciplined womanhood that, in alliance with similar achievements elsewhere, must even revolutionize the means and methods of Christian toil, and stir the whole world with a new and heavenly impulse. What with the organization of sisterhoods, the promotion of Epworth Leagues, the operations of Collegiate Missionary Societies, and the splendid results of the Woman's Missionary movement, the Church has surely agencies and enterprises to exercise her talent and develop her resources under the leadership of Jesus Christ. Only this our anxiety and prayer, that she live by the true Spiritual life and abide constantly therein.

THE METHODIST CHURCH IN RELATION TO MISSIONS.

By Rev. Alexander Sutherland, D.D.

IT is often said that the Church of Christ is essentially missionary. The saying is trite but true. The great purpose for which the Church is organized is to "preach the Gospel to every creature," and its mission is fulfilled only in so far as this is done. But, as commonly used, the saying is the recognition of a principle rather than the statement of a fact. It is clearly perceived that the Church *ought* to be intensely missionary in spirit and practice, and this view is often pressed as an argument to quicken flagging zeal and to revive, if possible, the apostolic spirit in the Church of to-day. Compared with apostolic times, missionary zeal and enterprise is yet below high-water mark; but compared with the state of affairs one hundred years ago, it cannot be said that the former times were better than these. Within the century—indeed, within the last two or three decades—there has been a marvellous revival of the missionary spirit. The sleep of the Church has been broken. Her dormant energies have been aroused. An aggressive policy has been declared. Responsibility, even to the measure of a world-wide evangelism, is freely acknowledged, and the disposition to consecrate men and money on the altar of

missionary sacrifice grows apace. All this gives token of a coming day in the not distant future when it may be affirmed without qualification that the Church—in fact as well as in profession—is essentially missionary.

It may be claimed, without boasting or exaggeration, that Methodism has not only contributed somewhat to the revival of the missionary spirit, but has been, under God, a chief factor in promoting it. The place of her nativity was hard by the missionary altar, and a spirit of intense evangelism gave the first impluse to her work. Born anew amid the fervours of a second Pentecost, her first preachers were men baptized with the tongues of flame, symbol of a comprehensive evangelism that found expression in the motto of her human leader, "The World is my Parish." In the spirit of that motto Methodism has lived and laboured, and after the lapse of more than a hundred years the primitive impulse is still unspent. Wherever the Banner of the Cross is unfurled, Methodist missionaries are found in the van of the advancing hosts, and the battle cry of the legions is "The World for Christ."

The beginnings of Methodism in Canada reveal the same providential features that marked its rise in other lands. Here, as elsewhere, it was the child of Providence. No elaborate plans were formulated in advance. No forecastings of human wisdom marked out the lines of development. But men who had felt the constraining power of the love of Christ, and to whom the injunction to disciple all nations came with the force of a divine mandate, went forth at the call of God, exhorting men everywhere to repent and believe the Gospel. Out of that flame of missionary zeal sprang the Methodist Church of this country; and if the missionary cause to-day is dear to the hearts of her people, it is but the

legitimate outcome of the circumstances in which she had her birth. Methodism is a missionary Church, or she is nothing. To lose her missionary spirit is to be recreant to the great purpose for which God raised her up. Nor can she give to missions a secondary place in her system of operations without being false to her traditions and to her heaven-appointed work.

While Methodism in Canada was, from the very first, missionary in spirit and aims, what may be called organized missionary effort did not begin till 1824. In that year a Missionary Society was formed. It was a bold movement, such as could have been inaugurated only by heaven-inspired men. Upper Canada (at that time ecclesiastically distinct from Lower Canada) was just beginning to emerge from its wilderness condition. Settlements were few and, for the most part, wide asunder. Population was sparse, and the people were poor. Moreover, Methodism had not yet emerged from the position of a despised sect, and prejudice was increased by the fact that it was under foreign jurisdiction. Such a combination of unfavourable circumstances might well have daunted ordinary men, and led to a postponement of any effort to organize for aggressive missionary work. "But there were giants in the earth in those days," whose faith and courage were equal to every emergency; men who could read history in the germ, and forecast results when "the wilderness and the solitary place" should become "glad," and "the desert" should "rejoice, and blossom as the rose." As yet it was early spring-time, and sowing had only just begun; but from freshly-opened furrows and scattered seed those men were able to foretell both the kind and the measure of the harvest when falling showers and shining suns should ripen

and mature the grain. In that faith they planned and laboured. They did not despise the day of small things, but with faith in the "incorruptible seed," they planted and watered, leaving it to God to give the increase. In this, as in other cases, wisdom was justified of her children. When the Missionary Society was organized, in 1824, two or three men were trying to reach some of the scattered bands of Indians; the income of the Society the first year was only about $140, and the field of operation was confined to what was then known as Upper Canada. To-day the missionary force represents a little army of more than a thousand persons (including the wives of missionaries). The income exceeds $220,000, while the field covers half a continent, and extends into "the regions beyond."

The development of the missionary idea in the Methodist Church in Canada has been influenced by epochs in her history, marking changes in her ecclesiastical polity. In 1828, the Canadian Societies were severed from the jurisdiction of the Church in the United States, and formed into an independent branch of Methodism, with its own conference and government. In 1832 a union was formed with the English Wesleyan Conference, whereby the field of operation was extended; but, unfortunately, this movement was followed by a division in the Church itself, which continued until the great union movement of 1883 obliterated all lines of separation and reunited the divided family. Again, in 1840, the union with the English Wesleyans was broken, and for seven years the two societies waged a rival warfare, which was by no means favourable to the growth of true missionary spirit. This breach was healed in 1847, and from that time onward the missionary work of the Church steadily developed, embracing the Wesleyan

Indian Missions in the far north, establishing a new mission in British Columbia, and extending the home work in all directions throughout the old Provinces of Upper and Lower Canada.

The year 1873 marks a distinct epoch in the history of missions in connection with Canadian Methodism. In that year the bold step, as some considered it, was taken of founding a distinctively foreign mission, and many indications pointed to Japan as a promising field. The wisdom of the step was doubted by many, who thought the home work sufficiently extensive to absorb the energies and liberality of the entire Church. Viewed from the standpoint of mere human prudence, the objectors were right. The home missionaries were struggling along with very inadequate stipends; many Indian tribes were still unreached; the calls from new settlements in our own country were loud and frequent, and the vast French population of the Province of Quebec was scarcely touched by Methodist agencies. Under such circumstances, it is not to be wondered at that some were inclined to say: "We have here only five barley loaves and two small fishes, but what are they among so many?" But there were others who remembered the lesson of the "twelve baskets of fragments" taken up after five thousand men, besides women and children, had been fed; and these said: "Let us have faith in God; let us bring our little at His command, and with Christ's consecrating blessing our little will multiply until there will be enough to feed the hungry multitude, and the Church shall be recompensed far beyond the measure of what it gives away." And so in faith and prayer the forward movement was inaugurated, and a mission planted in Japan which, from the very beginning, has shared largely in bless

ings from on high. Nor did the home missions suffer because of this new departure, for the missionary spirit thus revived in the Church was followed by a corresponding liberality, and the increased contributions more than sufficed to meet the increased expenditure.

The next development affecting the polity and work of the Church occurred in 1874, when the Wesleyan Methodist Church, the Methodist New Connexion Church, and the Wesleyan Church of Eastern British America, united in one body under the name of The Methodist Church in Canada. This union extended the Home Missions of the Church by consolidating the forces east and west, thus covering the whole extent of the Canadian Dominion, and embracing in addition, Newfoundland and the Bermudas. This arrangement involved the peaceful separation of the three churches named from the jurisdiction of the Wesleyan body in England, and the relinquishment, after a few years, of certain missionary subsidies which they had been in the habit of receiving from the parent treasuries. The loss of these subsidies and the increased expenditure in consequence of unavoidable readjustments of the work, caused temporary embarrassment and the accumulation of a somewhat serious debt; but an appeal to the Church met with so liberal a response, that the debt was extinguished without reducing the regular income, and the work went on as before. It was felt, however, that, for a time at least, the duty of the Church would lie in the direction of consolidation rather than expansion, and hence for several years no new movement was made beyond the prudent enlargement of fields already occupied.

The missionary spirit which for years had been growing in the Methodist Church, found a new outlet in 1880 in

the organization of the Woman's Missionary Society. In June of that year a number of ladies met in the parlours of the Centenary Church, Hamilton, at the invitation of the General Missionary Secretary, when the project was carefully considered and the conclusion reached to organize forthwith. That afternoon meeting marks the beginning of what promises to become one of the most potent forces in connection with the mission work of the Methodist Church. Nor can a thoughtful observer fail to see how Divine Providence controlled the time as well as the circumstances. The Union movement, which culminated in 1883, was first beginning to be discussed. Four distinct Churches were proposing to unite, but whether it would be possible so to amalgamate their varied interests as to make of the four one new Church, was a problem that remained to be solved In the accomplishment of this difficult task, the mission work of the Church was a prime factor, for it served by its magnitude and importance to turn the attention of ministers and people from old differences and even antagonisms, and to fix it upon a common object. What the work of the present Society did for one part of the Church, the woman's movement did for another. Just at the right moment Providence gave the signal, and the godly and devoted women of Methodism in all the uniting Churches joined hands in an earnest effort to carry the Gospel to the women and children of heathendom, and in that effort they mightily aided to consolidate the work at home. The constitution for a Connexional Society was not adopted till 1881, but in the nine years following, the income has risen from $2,916.78 in 1881-2, to $25,560.76 in 1889-90. At the present time seventeen lady missionaries are in the employ of the Society, and decision has been reached to send

pioneers to China in connection with the onward movement of the parent Society.

It was thought at one time that the union of 1874 would have included all the Methodist bodies in Canada, as all were represented at a preliminary meeting held in Toronto. This expectation was not realized, owing to the retirement of several of the bodies from subsequent negotiations; but the discussions which took place, no less than the beneficial results of the union itself, created a desire for union on a more extended scale. This desire was greatly strengthened by the famous Methodist Ecumenical Conference, which met in London in 1881, and at the next General Conference of the Methodist Church in Canada distinct proposals were presented, and negotiations initiated with other Methodist bodies. It is not necessary in this paper to present a detailed history of the movement. Suffice it to say that, in 1883, a union embracing the Methodist, Methodist Episcopal, Primitive Methodist and Bible Christian Churches in Canada, was consummated, and the impressive spectacle presented of a consolidated Methodism—one in faith, in discipline and usages—with a field of home operations extending from Newfoundland to Vancouver, and from the international boundary to the Arctic circle. The union did not actually extend the area formerly embraced by the uniting Churches, but it involved extensive readjustments of the work, increased greatly the number of workers, and, for a time, necessitated increased expenditure. The income, however, showed corresponding growth, and although stipends remained at low-water mark, no retrograde step was taken.

As at present organized, the mission work of the Methodist Church embraces five departments, namely:—Domestic,

Indian, French, Chinese and Foregn. All these are under the supervision of one Board, and are supported by one fund. Each department, in view of its importance, claims a separate reference.

I. THE DOMESTIC OR HOME WORK.

Under this head is included all Methodist Missions to English-speaking people throughout the Dominion, in Newfoundland and the Bermudas. From the very inception of missionary operations, the duty of carrying the Gospel and its ordinances to the settlers in every part of the country, has been fully recognized and faithfully performed. Indeed, this was the work to which the Church set herself at the beginning of the century, before missionary work, in the more extended sense, had been thought of. At that time the population was sparse and scattered. Of home comforts there was little, and of wealth there was none, but the tireless itinerant, unmoved by any thought of gain or temporal reward, traversed the wilderness of Ontario and of the Maritime Provinces, often guided only by a "blaze" on the trees or by the sound of the woodman's axe, and in rough new school-houses, in the cabins of frontier settlers, or beneath shady trees on some improvised camp-ground, proclaimed the message of reconciling mercy to guilty men. No wonder that their message was listened to with eagerness, and often embraced with rapture. Many of the settlers had, in early life, enjoyed religious privileges in lands far away, and these welcomed again the glad sound when heard in their new homes; while others who, under more favourable circumstances, had turned a deaf ear to the Gospel message, were touched with unwonted tenderness as they listened to the fervid appeals of some itinerant preacher

amid the forest solitudes. Thus, by night and by day, was the seed scattered which, since then, has ripened into a golden harvest. And if a time shall ever come when a truthful history of the English-speaking Provinces of the Canadian Dominion shall be written, the historian, as he recounts and analyzes the various forces that have contributed to make the inhabitants of these Provinces the most intelligent, moral, prosperous and happy people beneath the sun, he will give foremost place to the work of the old saddle-bag itinerants who traversed the country when it was comparatively a wilderness, educating the people in that reverence for the Word and worship of God which is alike the foundation of a pure morality and the safeguard of human freedom.

When the Missionary Society was organized, and its income began to grow, the Church was in a position to carry on its home work more systematically, and to extend that work far beyond its original limits. The constant changes taking place in the status of these Home Fields, as they rise from the condition of dependent missions to that of independent circuits, renders any comprehensive numerical statement impossible. Suffice it to say, that at the present time there are 408 Home Missions, with 371 missionaries, and an aggregate membership of 39,724, and on these is expended about 42½ per cent. of the Society's income. The outlook for this department is hopeful and inspiring. The opening up of our magnificent North-West, with a teeming population in prospect, presents a grand field for remunerative mission work which the Church will do well to improve, and she needs no higher aim than to repeat in the New Territories the salient features of the religious history of Ontario.

II. THE INDIAN WORK.

This department of mission work has always shared largely in the sympathy of the Church and of the Mission Board; and although it has made but little return, in kind, for the large sums expended, yet in spiritual results the Church has been amply repaid. In British Columbia, as the direct result of missionary effort, tribal wars have entirely ceased, heathen villages have been transformed into Christian communities, and the gross immoralities of the dance and the "potlatch" have given place to assemblies for Christian instruction and sacred song. In the North-West similar results have been achieved, and it has been demonstrated that the advancement of the native tribes in intelligence, in morality, in loyalty, in the arts and refinements of civilized life, keeps even step with the progress of Christian missions. Very significant is the fact that during the revolt among certain Indians and Half-breeds in the North-West, not one member or adherent of the Methodist Church among the Indians was implicated in the disturbances; and it is now generally acknowledged that the unswerving loyalty of the Christian Indians—notably of Chief Pakan and his people at Whitefish Lake—contributed more than any other circumstance to prevent a general uprising of the Cree nation. In Ontario, results in recent years have not been so marked as in British Columbia and the North-West, owing to the fact that most of the bands are now in a fairly civilized state, and there is but little in outward circumstances to distinguish the work from that among the whites. An important feature of the Indian work at the present time is the establishment of Industrial Institutes, where Indian youth are instructed in various forms of industry suited to their age and sex. The Institute at Muncey, Ont., has over

eighty pupils, and is in process of enlargement to accommodate 120; in Manitoba and at Reed Deer two Institutes are in process of erection; an Orphanage and Training-school has been in operation for some time at Morley; and a Boarding-school at Chilliwhack, and a Girls' Home at Port Simpson, are under the control of the Woman's Missionary Society. Statistics of the Indian work for 1890 give the following results:—Missions, 47; missionaries, 35; native assistants, 17; teachers, 26; interpreters, 13; members, 4,264. The expenditure for the same year amounted to about 23 per cent. of the Society's income.

III. THE FRENCH WORK.

In the Province of Quebec there is a French-speaking population of a million and a quarter, and these, with the exception of a few thousands, are adherents of the most solid, thoroughly-organized and aggressive type of Romanism to be found in all the world. The Church is virtually endowed, can collect its tithes and levy its church-building rates by law. Education is controlled by the Bishops, and the whole machinery is used to maintain the use of the French language and inculcate a French national spirit. Evangelical truth is a thing almost unknown. Such a population in the heart of the Dominion, under such control, is a standing menace to representative government and free institutions, and this consideration, no less than a sincere desire for the spiritual enlightenment of the people, has led the various Protestant Churches to make some effort to spread the Gospel among them. So far as Methodist Missions are concerned, numerical results have been small, and the missions do not present features as encouraging as are to be found in other departments. But it should be borne in mind that the difficulties to be surmounted are

greater than in any other field, and that there are causes for the comparatively small numerical increase which do not exist elsewhere. Neither in the Domestic, the Indian, or even the Foreign work do civil or social disabilities follow a profession of faith in Christ; but in the Province of Quebec a renunciation of Romanism is the signal for a series of petty persecutions, and a degree of civil and social ostracism, which many have not the nerve to endure, and which usually results in their emigration from the Province. The difficulty of reaching the people by direct evangelistic effort, led the Missionary Board to adopt the policy of extending its educational work. In pursuance of this policy a site was secured in a western suburb of Montreal, and a building erected capable of accommodating 100 resident pupils. About seventy pupils are already in attendance, and the future is bright with promise. The amount expended on the French work, including the Institute, is only about $3\frac{3}{4}$ per cent. of the Society's income.

IV. THE CHINESE WORK.

During the past quarter of a century vast numbers of Chinese have landed on the Pacific Coast of the American continent, of these not a few have found temporary homes in British Columbia. At the time when the Rev. William Pollard had charge of the British Columbia District some attempt was made to reach the Chinese by establishing a school among them in Victoria, but after a few years the enterprise was abandoned. In 1884, Mr. John Dillon, a merchant of Montreal, visited British Columbia on business. His heart was stirred by the spiritually destitute condition of the Chinese, especially in Victoria, and he at once wrote to a member of the Board of Missions inquir-

ing if something could not be done. The matter was considered at the next Board meeting, and it was decided to open a mission in Victoria as soon as a suitable agent could be found. In the following spring, 1885, by a remarkable chain of providences, the way was fully opened, and a mission begun which has since extended to other places in the Province, and has been fruitful of good results. Commodious mission buildings have been erected in Victoria and Vancouver, schools established in both these cities and in New Westminster, many converts have been received by baptism, and the foundation of a spiritual church laid among these strangers "from the land of Sinim," which gives promise of permanence and growth. A valuable adjunct is found in the Chinese Girls' Rescue Home, established in Victoria, and now managed by the Woman's Missionary Society. At the present writing the statistics of the Chinese Mission are:—Missions, 3; missionaries, 3; teachers, 6; members, 112.

V. THE FOREIGN WORK.

The most conspicuous and decided onward movement of the Methodist Church on missionary lines took place when it was decided to open a mission in Japan. But the faith and courage of those who urged the venture have been fully vindicated by the results. Since the inception of the work in 1873, its growth has been steady and permanent, while the reflex influence upon the Church at home has been of the most beneficial kind. The missionary spirit has been greatly intensified, liberality has increased, and the Church is looking for new fields and wider conquests. In 1889 it was found that the growth of the work in Japan had been such as to necessitate reorganization, with

an increased measure of autonomy. Accordingly an Annual Conference was formed, which now embraces four districts, with 19 distinct fields, besides numerous outposts. In Tokyo there is an academy for young men, and a theological school for the training of native candidates for the ministry; while the Woman's Missionary Society maintains flourishing schools for girls in Tokyo, Shizuoka and Kofu. General statistics of the Japan work are as follows:—Missions, 19; missionaries, 24; native evangelists, 27; teachers, 14; members, 1,686.

This brief statement respecting the foreign work of the Church would be imperfect without some reference to the action of last year, looking to the establishment of a new foreign mission in China. For several years leading men in the Church had been asking if the time had not arrived when the Church should survey the vast field of heathendom with a view of extending the work "into the regions beyond." The suggestion took practical shape at the General Conference of 1890, when the project of a new foreign mission was favourably commended to the General Board of Missions, with power to take such action as might seem advisable. When the question came up in the General Board, it became evident that the suggestion was not premature. With practical unanimity the Board affirmed the desirableness of at once occupying new ground, and as a remarkable series of providences seemed to point toward China, the Committee of Finance was authorized to take all necessary steps to give effect to the decision of the Board. It may be regarded as a settled matter that during the present summer the vanguard of our missionary army will enter the Flowery Kingdom.

Enough has now been said to show that the Methodist

Church of Canada, in its origin, history and traditions, is "essentially missionary;" that its providential mission, in co-operation with other branches of Methodism, is to "spread scriptural holiness over the world." If the spirit of this mission is maintained her career will be one of ever-widening conquest. If it is suffered to decline, Ichabod will be written upon her ruined walls.

For purposes of reference the following tables will be found useful:—

STATISTICAL.

DEPARTMENTS.	Missions.	Missionaries.	Native Assistants.	Teachers.	Interpreters.	Total Paid Agents.	Members.
DOMESTIC MISSIONS—							
Toronto Conference	36	33	..	..	..	33	3060
London Conference	23	22	..	..	..	22	2510
Niagara Conference	8	8	..	..	..	8	975
Guelph Conference	26	27	..	..	..	27	2901
Bay of Quinte Conference	34	32	..	..	..	32	3885
Montreal Conference	66	55	..	..	..	55	5336
Manitoba and North-West Conference	67	55	..	..	..	55	4286
British Columbia Conference	12	12	..	..	..	12	364
Nova Scotia Conference	43	37	..	..	..	37	4332
New Brunswick and P. E. I. Conference	44	45	..	..	..	45	4226
Newfoundland Conference	49	45	..	..	..	45	7849
	408	371	..	..	..	371	39724
INDIAN MISSIONS—							
Toronto Conference	6	3	1	3	2	9	516
London Conference	6	4	1	4	4	13	782
Niagara Conference	2	2	..	2	1	5	209
Guelph Conference	2	2	..	1	2	5	200
Bay of Quinte Conference	3	2	..	..	..	2	69
Montreal Conference	3	2	..	4	..	6	124
Manitoba and North-West Conference	12	11	3	7	4	25	1109
British Columbia Conference	13	9	12	5	..	26	1255
	47	35	17	26	13	91	4264
FRENCH MISSIONS—							
Montreal Conference	9	6	..	..	..	6	209
CHINESE MISSIONS—							
British Columbia Conference	4	2	..	6	..	8	112
FOREIGN MISSIONS—							
Japan Conference	19	24	27	14	..	65	1686
Grand Total	487	438	44	46	13	541	45995

INCOME AND EXPENDITURE FOR 1889-90

COMPARED WITH THAT FOR 1888-89.

INCOME.

		Increase.	Decrease.
Subscriptions and Collections	$166551 03	....	$1918 75
Juvenile Offerings	28122 39	$270 77	....
Legacies	7335 11	2626 11	....
Donations on Annuity	5000 00	4000 00	....
Indian Department	10822 67	1417 69	....
Miscellaneous	2195 23	855 20	....
Total Income	$220026 43	$9169 77	$4918 75
Net Increase	....	4251 02	....

EXPENDITURE.

Domestic Work	$83834 55	....	$3759 88
Indian Work	48110 61	....	398 26
French Work	8292 55	....	215 87
Chinese Work	3659 43	$369 28	....
Foreign Work—Japan	2,503 50	3516 04	....
Special Grants for Purchase, Erection or Repair of Mission Property, etc.	7176 33	2937 06	....
Affliction and Supply	1846 83	6 5 33	....
Superannuated Missionaries	4900 00	....	....
District Chairmen's Expenses	105 61	....	11 31
Circuit Expenses	3931 58	....	20 76
Annuities	1226 00	376 50	....
Interest, Discounts	3345 27	..	228 48
Publishing Charges	4863 63	259 97	....
Travelling Expenses	2108 95	....	1836 93
Conference Committees' and Treasurers' Expenses	733 83	....	1 3 65
Superintendent of Missions, N.W.T.	1600 00	....	....
Salaries	5100 00	100 00	....
Rent, Postage, Telegrams, Clerk-hire, Printing, etc.	2196 08	....	808 84
Total Expenditure	$211482 78	$8194 18	$7403 38
Net Increase	....	790 80	....
Surplus	8543 65	....	....

PERCENTAGE EXPENDITURE,

SHOWING HOW EVERY DOLLAR RECEIVED LAST YEAR WAS DIVIDED BETWEEN DIFFERENT DEPARTMENTS OF THE WORK.

	cts.	mills.
Domestic Missions	38	1
Indian Missions	21	9
French Missions	3	7
Chinese Missions	1	7
Japan Missions	12	5
Mission Premises	3	2
Affliction and Supply	0	9
Superannuated Missionaries	2	2
Circuit Expenses	0	5
District Chairmen's Expenses	1	7
Annuities, in consideration of Donations	0	6
Interest, Discounts, etc.	1	5
Publishing Charges (Annual Reports, Reward Books for Juvenile Collectors), etc.	2	2
Travelling Expenses	1	0
Conference Committees' and Treasurers' Expenses	0	4
Superintendent of North-West Missions	0	8
Salaries	2	3
Rent, Postage, Telegrams, Stationery, Clerk-hire, etc.	1	0
Surplus	3	8
	100	00

NEW PREMISES OF THE METHODIST BOOK AND PUBLISHING HOUSE, 29-33 RICHMOND ST. W., AND 30-36 TEMPERA[illegible] ST.

METHODIST LITERATURE AND METHODIST SUNDAY-SCHOOLS.

By the Rev. W. H. Withrow, D.D.

IT has sometimes been asserted that Methodism is unliterary in its character. That depends on what is meant by literary. If one means devotion to the technical niceties of scholarship, to the preparation of books on Greek verbs in *mi*, or on the middle voice, or on the dative case, we may, in part, admit the charge. Methodism has not had at her command the sinecure fellowships, the rich endowments and the opportunities for learned leisure that encourage devotion to such minutiæ of scholarship. Her writers, for the most part, have been hard-working preachers, whose first and all-important work was the ministry of the Word, the edifying of the saints, the upbuilding of the Church of God.

But notwithstanding this consecration to a higher work than the writing of books, she has no reason to be ashamed of her achievements in the latter regard. She has not been unmindful of her birth in the first university in Europe, nor of the fact that her early teachers and preachers were among the most scholarly and learned men of their age. John Wesley's many scores of volumes are a proof of his literary industry, and the fact that many of them were condensations of costly tomes into cheap hand books for the

people, gives the key-note to the character of Methodist literary enterprise. It wrote not for the favoured few, who could command wealth and leisure, but chiefly for the toiling millions, who could command neither one nor the other. It was to bring home to the poor man's business and bosom the words of life—the words that could make him wise unto salvation—that the countless tracts and books from the Methodist press were scattered like leaves in autumn; leaves which, like those of the tree of life, shall be for the healing of the nations.

In his saddle bags, with his Bible and hymn-book, the early itinerant took to remotest and poorest hamlets, where other literature was almost unknown, the books which fed the new convert's hunger of the soul. Not that all the early literature of Methodism was devotional. There was need of strong, keen, trenchant, logical, controversial writings, to defend the doctrines of grace from the fierce attacks made upon them; and of Scripture commentaries, institutes of systematic theology, books of classical learning, and studies for the training of the new Christian militia for aggressive Christian war.

In two respects early Methodist literature was unique. The first was its outburst of devotional poetry, especially that of Charles Wesley, the like of which the world had never seen before. On the wings of sacred song the glad truths of salvation found their way throughout the land and to the ends of the earth. No hymnary of any Protestant Church to-day can be found which does not contain some of the incomparable lyrics of Charles Wesley, and they are found in some Roman Catholic hymnaries as well.

The second striking feature is the copious use made of the periodical press. In 1778 appeared the first number of

the *Arminian Magazine*, which, under the various names of the *Methodist Magazine* and *Wesleyan Methodist Magazine*, has been published continuously ever since, making it, we believe, the oldest of all the countless number of monthly periodicals. In the New World especially has the periodical press been employed for the dissemination of religious truth and the diffusion of religious and missionary intelligence. The Methodist Episcopal Church alone issues twenty-three official periodicals, the circulation of nineteen of which amounts to over 3,000,000 copies. Besides these, are thirty unofficial papers published in the interest of that Church, and many more official and unofficial published by the other Methodist Churches of that country. Methodism throughout the world publishes no less than 164 weekly, monthly or quarterly periodicals, the circulation of which, though we have not the data to accurately estimate it, is enormous, and the moral and religious influence of which is simply incalculable. The Methodist Episcopal Church of the United States alone, during the Quadrennium ending 1888, issued from its own presses 2,263,160 volumes, and the value of the sales from its official Book Concern during that Quadrennium amounted to $7,344,390.

A leading New York journal comments as follows upon the success of the publishing interests of the Methodist Episcopal Church:—

"Few publishing houses anywhere can show a record of financial prosperity equal to that of the Book Concern, which began operations one hundred years ago with a borrowed capital of $600, and which to-day has an unincumbered capital of more than $1,500,000, after having contributed from its profits during the century nearly $2,500,000 to meet various expenses of the Church. Tens of millions of Methodist books have been sold, because

millions of Methodist people have been trained to hunger and thirst for the spiritual meat and drink which those books were intended to supply. It is one among many glories of the laborious clergy who, as 'circuit riders,' carried the Gospel into innumerable lonely settlements and neglected moral wastes on this continent, that they awakened a love of reading in multitudes of homes that else would have remained intellectually sterile. Let not the fastidious critic sneer. If it be admitted that much of the literature conveyed in 'saddle-bags' by itinerant preachers was crude, unpolished, often feeble and narrow in range of ideas, yet no one can truthfully deny that its moral tone was unobjectionable, and that to set illiterate masses to reading about matters of high concern was an inestimable advantage to the country as well as to the Church."

Another remarkable manifestation of intellectual activity is seen in the educational enterprises of the above-named Church. In 1886 it had no less than 143 colleges, universities and higher institutions of learning, with buildings and grounds to the value of $7,584,640; debts, $592,474; professors and teachers, 1,405; students, 28,591.

But we are concerned in this paper chiefly with the literary activity of Canadian Methodism. A native literature is a plant of a slow growth. Like the aloe tree, it requires a century to bring it into bloom. It is not much more than a hundred years since the British conquest of Canada, and much less than a hundred years since the settlement of a great part of it. The early years were a continual struggle for existence. The Methodist people were hewing out for themselves homes in the wilderness, and the pioneer preachers were following the blazed paths through the forest to minister to them the Bread of Life. They have both been engaged in building churches and schoolhouses, and gathering into congregations and societies the

scattered settlers, and in reclaiming from paganism to Christianity the native tribes. This must be their excuse, if they have not achieved as great results in literature as older, wealthier, and more amply leisured Churches. With the best products of British and American literature poured upon our shores, it has been a somewhat handicapped rivalry that our native authors have had to undergo. Nevertheless, we are not without the beginnings of a native Methodist literature, and some native productions have even won recognition in the great republic of letters which embraces the world.

Here, as elsewhere, periodical literature first took root, flourished most successfully, and bore most abundant fruit. The oldest religious paper in the Dominion, one of the oldest on the continent, or in the world, is the veteran *Christian Guardian*, now in its sixty-second year; and never stronger for the defence of all the interests of Methodism, and for the diffusion of religious and general intelligence than to-day. It was a very bold enterprise for the comparatively few and scattered Methodists in Canada in the year 1829 to establish a connexional press, and shortly after a connexional book room. In that distinguished Canadian, who subsequently did so much to lay broad and deep and stable the foundations of the commonweal by the unrivalled public school system of Upper Canada, of which he was the author, was found the worthy pioneer editor of Canadian Methodism. Valiantly by tongue and pen he fought the battles of civil and religious liberty, and won for the Methodists of those early days their civil and religious rights. It is, we think, unparalleled that an editor should be permitted to write in the semi-centennial issue of the paper which he founded, a leading editorial. Yet this distinction

had Dr. Ryerson, and he had the further honour of seeing all the great principles for which he so valiantly contended granted to the people, and recognized in the constitution of the country.

He was followed by able successors. The Revs. Franklin Metcalf, James Richardson, Ephraim Evans, Jonathan Scott, George F. Playter, George R. Sanderson, James Spencer and Wellington Jeffers constitute a line of gifted and faithful men who did good service to the Church. At different periods during recent years, the Revs. W. H. Withrow, David Savage, Geo. C. Workman, Thomas W. Campbell, S. G. Stone and Mr. John W. Russell have been associated in the editorial work of the paper.

None of the former editors filled the editorial chair for so long a period as its present occupant, the Rev. Dr. Dewart, nor with more uniform ability and success. No periodical in Canada stands so high as an exponent of Christian thought and culture, and as a fearless defender of every interest of Methodism. Its influence in moulding in large degree through all these years the intellectual life of the people, in assisting all the great enterprises of the Church, in being a bond of sympathy between its centre and its remotest parts, in creating a feeling of unity and solidarity in Canadian Methodism, can never be adequately estimated.

Similar service has been rendered in the Provinces of Eastern British America by the *Wesleyan*, now in its fifty-second volume. In the narrower limits, and with the smaller constituency to which it could appeal for support, it was a still bolder enterprise to launch this periodical upon the stormy sea of journalism, which has been strewn with the wrecks of so many editoral ventures. Its first pilot was

Rev. Dr. A. McLeod (now Editor of the *Baltimore Methodist*), 1839-40. After two years, the paper was suspended in favour of a monthly magazine edited by Rev. Wm. Temple. The *Wesleyan*, second series, began again in 1849, and continued in charge of Dr. McLeod until 1854. From 1854 to 1860 Mr. Matthew H. Richey, then practising law, had charge of the paper. He was followed by Rev. Charles Churchill, until 1862. Rev. J. McMurray, D.D., filled the editorial chair, until 1869, and was succeeded by Rev. Dr. Pickard, until 1872. Then came Rev. A. W. Nicolson, until 1878. Rev. D. D. Currie was Editor for one year, to 1879. Rev. T. Watson Smith held the office until 1886. At the General Conference of that year the present Editor, the Rev. Dr. Lathern, was elected, and was re-elected to the same office in 1890.

The *Canada Christian Advocate*, the organ of the Methodist Episcopal Church, was first started by Revs. Thomas Webster and Joseph H. Leonard, in Cobourg, in 1845. Two years afterward, 1847, it was purchased by the Church, and the same year was removed to the city of Hamilton. The Rev. T. Webster was continued its Editor until 1850, when Rev. Gideon Shepperd was appointed. He was succeeded, in 1860, by Rev. Samuel Morrison. In 1863 the Rev. George Abbs was elected and continued until 1871, when Rev. James Gardiner was appointed. He was followed, in 1875, by Rev. S. G. Stone. In 1881, Rev. William Pirritte was appointed Editor, Dr. Stone continuing Book Steward, and continued in the editorial chair until the paper was merged into the *Guardian* in 1884, when Dr. Stone became Associate Editor of that paper till 1887. Under its successive editors the *Advocate* was a very influential religious journal.

The *Evangelical Witness*, organ of the New Connexion Church, was begun as a monthly in the year 1855, by the Rev. J. H. Robinson, at that time and for many years subsequent, the English representative of the Methodist New Connexion and its Missionary Superintendent. It soon became a semi-monthly, then a weekly. On Mr. Robinson's appointment to the editorship of the English Methodist New Connexion periodicals, Dr. Wm. Cocker, his successor as Superintendent of Missions, became also his successor as Editor of the *Evangelical Witness*, holding the position till his return to England in 1872. Dr. Cocker afterwards became Principal of Ranmoor College, Sheffield, and is still living. His successor in the editorship of the *Evangelical Witness* was Rev. David Savage, who held the office until by the Union of 1874 the *Evangelical Witness* was merged in the *Christian Guardian*, and for a time continued Associate Editor of the consolidated periodical.

The *Christian Journal*, the organ of the Primitive Methodist Church, was established in 1857, in Toronto, by the Rev. J. Davidson, who had previously published at his private risk the *Evangelist*. He continued Editor and Book Steward till 1866, when he was succeeded by the Rev. T. Crompton, who continued Editor till 1870. The Rev. William Rowe became Book Steward in 1867, and Editor from 1870 to 1873. The Rev. William Bee became Book Steward and Missionary Secretary in 1872, and continued to discharge the duties of the office, with a brief exception, to the time of the Union in 1884. The Rev. Thomas Guttery acted as Editor in 1873 and 1874; Rev. William Bee, 1874 to 1876; Rev. T. Guttery again, 1876 to 1878; then the Rev. Dr. Antliff from 1878 to 1884, the date of the Union. Under its successive editors the *Journal* was a

periodical of much religious influence, and under the able editorship of Dr. Antliff, contributed largely to the carrying out of Methodist union.

The *Observer*, the organ of the Bible Christian Church, was established in 1866 by the Rev. Cephas Barker, a man of great ability and marked individuality of character. It was published for two years in Cobourg, then removed to Bowmanville, Mr. Barker continuing Editor till 1880. He was succeeded by the Rev. H. J. Knott, an amiable and scholarly man, who managed the paper with marked ability till his lamented death in 1883. He was succeeded by the Rev. George Webber, who continued in charge till the paper was merged in the *Guardian* in 1884.

It is in its Sunday-school periodical literature that the most remarkable development in production and in numerical circulation has taken place, especially since the successive recent unions of Canadian Methodism. To the venerable Dr. Sanderson, a veteran Editor and Book Steward of the Wesleyan Methodist Church, is due the honour of organizing its Sunday-school periodical literature. Under the administration, as Book Steward, of the Rev. Dr. Rose, was established that very successful Sunday-school teachers' magazine, the *Sunday-school Banner*, and the *Sunday-school Advocate*, under the editorship of the Rev. Dr. Sutherland.

The development of these periodicals, especially since the last Methodist Union, has been very remarkable. They trebled in number, several of them more than doubled in size, increased many fold in circulation, and greatly improved in mechanical make-up and illustration. There is scarcely a hamlet or neighbourhood in the English-speaking parts of the country where they do not circulate. They go to the remotest parts of the Dominion, to the fishing villages of

Labrador and Newfoundland, to Bermuda and Japan. From their cheapness and by their distribution through the Sunday-schools, they reach many who possess no other religious reading, and in many cases no reading of any sort. They do not attempt very high literary art. They are adapted to the comprehension of the humblest, but they bring the Word of Life to many by whom the voice of the living preacher is seldom heard. They are of great assistance to scores of thousands of faithful Sunday-school teachers, in the instruction of the youthful immortals committed to their care. These papers focus upon the selected lessons all the light that can be concentrated from various sources, so as to be a continuous commentary by some of the best Biblical scholars living, brought within the reach of the most remote, the poorest and the humblest of those self-denying teachers of the scholars under their care. They furnish a noble vantage ground for moulding in large degree the future of the Church and nation, in influencing toward piety and godliness in the most susceptible and formative period of the minds of the young people of Methodism.

The circulation of the Sunday-school periodicals has increased from a total of 103,729 on March 31st, 1882, to 194,076 on March 31st, 1886, to 252,566 on March 31st, 1890, and to 324,350 on September 1st, 1890.

On the completion of the Methodist Union of 1874 was established the *Canadian Methodist Magazine*, a monthly periodical devoted to religious literature and social progress. It has furnished facilities for the production of a distinctively Canadian literature, and by its means over half a million of numbers of 100 pages each, including "insets," or over 50,000,000 pages of high-class literature, have been distributed throughout the Dominion. It

has found readers also in almost every State of the neighbouring Republic, and in Great Britain and Ireland, and even in Ceylon, India, China and Japan. It is something to the credit of Canadian Methodism, that when so many attempts to establish a Methodist monthly in the large and wealthy Methodist Episcopal Church of the United States have failed, that of the much smaller and poorer Methodist Church in Canada has been so successful. Nor is this credit lessened by the fact that many attempts have been made in Canada to establish a monthly magazine on secular lines, all of which after a few years ceased to exist, while the *Methodist Magazine*, which is frankly denominational and avowedly religious in its purpose and character, was never so strong nor exhibited such vitality as to-day. It has in a remarkable degree assisted to develop the literary ability and character of the writers of Canadian Methodism, many of whom first preened their pinions in its pages, and afterwards on stronger wing took farther flight to other lands. Its artistic development is still more remarkable than its literary success. No other Canadian magazine ever attempted such copious and high-class illustrations or such mechanical excellence in letter-press; and we know not any other country with an English-speaking population so sparse as our own that has ever attempted such an enterprise.

The General Conference of 1890 ordered the publication of a new paper, especially adapted to the Epworth Leagues, which were everywhere springing into existence for young people in our schools and Bible-classes. In obedience to that injunction, a new paper, an eight-page weekly, *Onward*, was established, which has already, in the second month of its publication, reached a circulation of nearly 20,000, and gives promise of great development and improvement. Since 1875, the Sunday-school periodicals and *Methodist*

Magazine have been under the direction of the writer of this article.

If Canadian Methodism had done nothing more than create this large amount of wholesome religious literature, it would have done a great deal, for a Church which has covered the country with a complete network of religious agencies, and in the largest, most populous Province of Ontario has erected more churches than all the other Churches, Protestant and Roman Catholic, together. (See census of 1881.) But it has done a good deal more. It has one of the largest book publishing houses, if not the very largest in the Dominion, from which is issuing a constant stream of books, many of them written by Methodist pens; and most, if not all of these, written amid the pressing duties of circuit life or official duty.

One of the earliest, most industrious and strongest writers of early Methodism was the late Rev. Dr. Ryerson—*clarum et venerabile nomen*—a statesman and a philosopher, who to his editorial and official work added historical contributions of great and permanent value to the literature of his country. "The Loyalists of America and their Times," in two large octavo volumes, is the most ample and adequate treatment the pilgrim founders and fathers of British Canada ever received—a worthy tribute to a band of heroic men and women, by one who was himself a descendant of that good old stock, and who illustrated in his own person and character their sturdy virtues. His "Epochs and Characteristics of Canadian Methodism," originally contributed to the *Methodist Magazine*, is a valuable account of the important ecclesiastical movements in which he himself bore so prominent a part. His voluminous official Educational Reports were important State papers. His posthumous work, "The Story of My Life," edited by Drs. Hodgins, Nelles

and Potts, is a modest record of a noble life, which should be for all time an incentive to Canadian youth and manhood to moral achievement and attainment. Dr. Ryerson's industrious pen left also in manuscript an elaborate work on the later history of England, the result of much original investigation in the British Museum and elsewhere. Morgan, in his "Bibliotheca Canadensis," enumerates fifty-eight distinct publications from his busy pen. His best work was his noble Christian life. His effigy in bronze stands in our midst, that successive generations may know the form and semblance of the man. But his grandest monument is the public school system of his native Province, and the Methodist Church in this land, which he did so much to found and build.

Another of the most racy and readable writers of Canadian Methodism was the late Rev. Dr. Caroll, a man revered, honoured and beloved by all who knew him. His chief work, and one that must remain forever indispensable to those who would know the beginnings of Methodism in this land, is his "Biographical History of Case and His Cotemporaries," a work in five goodly volumes, full of the graphic characterization, the quiet humour, the quaint quips and quirks of one of the most genial as well as one of the most saintly of men—an Israelite, indeed, in whom there was no guile. In the delineation of "Father Corson," pioneer missionary, his pen found another subject congenial to his genius. His "Story of My Boy Life," a graphic volume of early days in Toronto; and his "School of the Prophets," are brimful of blended humour and pathos. His continuous stream of contributions to the *Guardian* on every aspect of Church life and Church work, for many years, would themselves fill several volumes.

Many other writers have contributed to the Methodist

literature of Canada, to whom we can but briefly refer. Dr. Dewart, the accomplished Editor of the *Christian Guardian*, is the author of an able volume, entitled, "Living Epistles; or, Christ's Witnesses in the World," a work which has had a large sale, and one which has won high encomiums from the press. His "Songs of Life," a volume of original poetry, exhibits a high degree of poetic feeling and poetic fire. His "Development of Doctrine" is an able treatise on an important subject. Numerous trenchant pamphlets from his vigorous pen have been called forth by exigent circumstances of the times.

The Rev. Dr. Burwash, the learned Chancellor of Victoria University, has given not merely to Methodism, but to the Church universal one of the best commentaries on the Epistle to the Romans. This is not the judgment of partial friends, but of independent and high-class reviewers. His edition of Wesley's Doctrinal Standards, with introduction, analysis and notes, is another important contribution to our theological literature.

The most conspicuous contribution to distinctively critical literature by a Canadian pen, challenging the attention of the ablest scholars and exegetes of the Old World and the New, is that by a young professor in Victoria University, George Coulson Workman, Ph.D. His learned work on the text of Jeremiah, a critical investigation of the Greek and Hebrew, with the variations in the LXX. retranslated into the original, has won the highest encomiums from the distinguished scholars best competent to judge of its merits. Professor Delitzsch gives it strong commendation, and the ancient University of Leipsic showed its appreciation of Prof. Workman's distinguished scholarship by conferring upon him the degree of Ph.D.

The Rev. Dr. Poole, besides several books on practical religion, has issued a large octavo volume entitled, "Anglo-Israel," in which he sets forth and supports with great vigour and learning the theory that the Anglo-Saxon race is identical with the lost tribes of Israel. Whether one accept this theory or not, he cannot but admit the ingenuity and force with which its able advocate urges his contention.

The leaders in thought and action of Canadian Methodism have been men too exclusively engrossed in the active duties of life to be able to give time to literary work. The late lamented Dr. Nelles, for over thirty years President of Victoria University, a man who possessed an exquisite literary taste and a chaste and polished style, has left little behind him except his noble convocation addresses, and a few published sermons and some admirable contributions to the *Methodist Magazine*. His best work was engraven on the hearts and minds of successive generations of students who translated his teachings into high thinking and noble lives—"living epistles known and read of all men." So, too, the venerable Dr. Douglas, a man of imperial intellect, of marvellous eloquence, prevented by the constraints of physical infirmity from the use of his pen, lives in the heart and mind of Canadian Methodism chiefly in the memory of his thrilling conference sermons and addresses. But some of these will never be forgotten while the hearer lives; they were epoch-marking and historic. The Rev Dr. Carman, with the cares of all the churches coming upon him daily, has found time for a copious correspondence with the public and denominational journals, for important contributions to the *Methodist Magazine*, and for writing a wise and thoughtful and thought-compelling volume on "The Guiding Eye." The Rev. Dr. Stafford, amid the en

gagements of a busy pastorate, has a similar volume on the kindred subject of "The Guiding Hand," and has also contributed to such high-class reviews as *Christian Thought*, articles in which his independence of investigation and expression are strikingly exhibited. A book of kindred character has also been written by the Rev. Nelson Burns, M.A. The late Dr. Williams wrote for the connexional monthly many valuable articles, besides a series of fine studies in Methodist Hymnody.

That accomplished and genial writer, the Rev. Hugh Johnston, has published one of the most charming and instructive books of travel extant, "Towards the Sun-Rise," being a graphic account of extensive journeying in Central and Southern Europe and in Egypt and Palestine. He has also written with admirable good taste memorial pamphlets on the Rev. Dr. Punshon, and on several others of the sainted dead of Methodism. The late Rev. J. S. Evans, a cultured and scholarly man, has written a volume of practical theology, which has been received with high praise, entitled, "The One Mediator: Selections and Thoughts on the Propitiatory Sacrifice and Intercession Presented by the Lord Jesus Christ as our Great High Priest." The Rev. S. G. Phillips, M.A., has issued a volume of sermons, well spoken of, on "The Need of the World;" also "From Death to Life; or, the Lost Found." Dr. Alexander Sutherland, amid the busy occupations of his official life, has found time to contribute important articles to some of the leading reviews, and to publish a volume entitled, "A Summer in Prairie Land," being notes of a tour through the North-West Territory. The Rev. D. G. Sutherland, LL.B., D.D., has written a charming series of papers on travel in Palestine, Turkey and Greece, marked by much grace and scholar-

ship. In the difficult and ill-requited department of statistics, the Rev. George Cornish, LL.D., has compiled a large and useful octavo volume, giving the record of each minister, and of each circuit and station of the Methodist Church in Canada, up to the last Union—a cyc'opædia of Canadian Methodism which is a monument of his accuracy and fidelity—a *vade mecum* of all future historians of the Church.

The Rev. David Savage, for several years Editor of the *Evangelical Witness*, the organ of the New Connexion Church, a writer of singular grace and elegance, has published an admirable life of the Rev. William McClure, one of the most highly venerated ministers of that body, and a number of interesting magazine articles. The Rev. J. C. Seymour, another minister of the New Connexion Church, inherits a remarkable gift for writing, which he has sedulously cultivated by continual practice. He won, in extensive competition, a valuable prize by his essay on "Systematic Giving." He has written also, "Voices from the Throne; or, God's Call to Faith and Obedience," "The River of Life," "The Temperance Battle-field," and a number of graphic studies in biography.

The Rev. George Webber, of the former Bible Christian Church, is the author of two volumes of lectures and essays upon prominent actors in the drama of history. They exhibit extensive reading and a deep insight into character, and are marked in a high degree by the eloquence which graces spoken discourse. The Rev. John Harris wrote a popular life of Francis Metherell, founder of the Bible Christian Church in Prince Edward Island; and the Rev. John Kenner wrote the life of the Rev. Mr. Beswetherick, a young Cornish minister of remarkable eloquence.

Turning to the Provinces of Eastern British America, we find the Rev. Dr. Lathern, Editor of the *Wesleyan*, an accomplished *littérateur*. His "Macedonian Cry: a Voice from the Land of Brahma and Buddha, Africa and the Isles of the Sea, and a Plea for Missions," is a comprehensive survey of the wide mission field, and an eloquent appeal to the Church on its behalf. His biography of the late Judge Wilmot is a model of condensed and graphic portraiture. His "Baptisma: Exegetical and Controversial," is an admirable presentation of the arguments for pedobaptism.

The Rev. T. Watson Smith, the predecessor in office of Dr. Lathern, has laid universal Methodism under tribute by his admirable history of Methodism in the Maritime Provinces and in the Islands of Newfoundland and Bermuda, in two fascinating volumes. Few tales of sublimer consecration or more heroic endeavour have ever been penned. It were well if the present generation would become more familiar with the soul-stirring story of the pioneer fathers and founders of Methodism in the New World.

The Rev. S. B. Dunn, of the Nova Scotia Conference, is one of the most thorough and accurate students living of Wesleyan hymnody, and of the text of Shakespeare. His serial contributions on these subjects to the *Methodist Magazine* are among the very best we have seen, and we hope will soon appear in book form. The Rev. Edwin Evans, of the New Brunswick Conference, has written a small volume on "Historic Christianity," which has attracted attention and won high praise in Great Britain. Dr. Richey has written a "Life of William Black," and a volume of sermons of stately rhetoric and high order of

thought. Rev. A. W. Nicolson has published an attractive life of James B. Morrow; Rev. George O. Huestis, a "Manual of Methodism," succinct and useful; Rev. Dr. Currie, a "Catechism on Baptism." Rev. Matthew R. Knight has published a volume of poems, which entitles him to a prominent place among Canadian bards. Rev. John Solden also published a volume of poetry.

Dr. Stewart, of Sackville University, like all our College Presidents, has been compelled to do most of his writing on the hearts and minds of his theological students, but his vigorous contributions to the press would form a large aggregate if collected.

In the Newfoundland Conference the Rev. George Bond, M.A., has published in England, in a handsomely illustrated volume, a graphic and touching story of out-port Methodism, with which many of our readers are familiar. His "Vagabond Vignettes," or sketches of travel in Egypt and Palestine, are possessed of singular grace and elegance. The Rev. Henry Lewis has also written some graphic sketches of Newfoundland life, and the Rev. W. Percival has written one of the best accounts extant of the history of Britain's oldest colony.

In the far North-West the Rev. J. McLean, Ph.D., has produced a volume on Indian life and character which possesses much popular interest. He has also won an international reputation as an authority on the Indian languages and the literature connected therewith, and has become a contributor to the transactions of learned societies both in the United States and Canada. The Rev. E. R. Young, for several years a missionary to the Indian tribes, has published, both in Great Britain and Canada, a book of absorbing interest, entitled, "By Canoe and Dog-Train

among the Cree and Saulteaux Indians." He is also contributing to the New York *Ledger*, one of the most widely circulated papers of the United States, and to an English journal of similar character, a series of graphic illustrated articles on life and adventure in the North-West. Another North-West missionary, the Rev. J. H. Ruttan, has, with infinite industry and scholarly zeal, prepared a new harmony of the Gospels, which renders more vivid to the reader the life of our Lord.

The Rev. Wm. Harrison, of the New Brunswick Conference, has surpassed almost every Canadian writer for the number and excellence of his contributions to the reviews and higher religious periodicals of both Canada, Great Britain and the United States, the merit of which has procured for him election to the Victoria Institute, one of the leading philosophical societies of the world. There lies before us a little volume, "Tabor Melodies," a series of 250 sonnets on religious subjects, by Mr. Robert Evans, of Hamilton, recently deceased, which are a marvel for accurate construction, elevation of thought and noble diction. Such a *tour de force* of sustained excellence, when we remember that many of them were written on railway trains and amid the distractions of travel, we do not know in literature. The numerous poetical contributions to the press of the Rev. Thomas Cleworth also claim mention. In Mr. Percy Punshon the poetic and literary instincts and gifts of his honoured sire are conspicuous in the son. The Rev. T. L. Wilkenson has published a large volume on the subject of "Christian Baptism," which is regarded as one of the best works extant on this important topic.

A little volume of sketches from the note-book of an itinerant, "Smiles and Tears," of blended humour and

pathos; a couple of missionary compilations, and innumerable contributions to the religious press of Canada, Great Britain and the United States, attest the industry and ability of the Rev. Dr. Barrass, of the Toronto Conference.

The Rev. Principal Austin, of Alma Ladies' College, has just issued a goodly quarto volume on "Woman, her Character, Culture and Calling," to which he largely contributes, assisted by other Canadian writers. His able pamphlet on the Jesuit question has had, for Canada, an enormous circulation. He has also published "The Gospel to the Poor *vs.* Pew Rents," a vigorous pamphlet, and has edited a volume of sermons by Methodist Episcopal ministers. The Rev. Austin Potter has written a story—a tremendous indictment of the liquor traffic—"From Wealth to Poverty; or, The Tricks of the Traffic," a story of the drink curse.

The annual volumes of the Theological Unions of the Methodist Church and the *Canadian Methodist Quarterly Review* have developed a large amount of high class thought and writing on theological, philosophical and religious topics. Of the contributors to this important department of native literature the following is only a partial list: Revs. A. M. Phillips, B.D., Editor; S. Bond, Dr. Ryckman, A. C. Courtice, B.D., James Graham, J. W. Bell, B.D., W. W. Andrews, B.A., Prof. Badgley, Job Shenton, H. F. Bland, Prof. Shaw, LL.D., J. E. Ford, B.D., J. S Ross, M.A., J. W. Sparling, LL.D., J. Awde, B.A., Prof. Workman, Prof. Wallace, W. Galbraith, LL.B., and others. The Revs. W. S. Blackstock, a practised newspaper *littérateur;* R. Cade, George Cochran, who did very valuable work in translating the Scriptures into Japanese; Dr. Eby, whose volume of essays on "Higher Christian Thought" was very highly commended by Joseph Cook; J. F. German, Dr. Harper,

John Hunt, Drs. W. J. and S. J. Hunter, Dr. Pirritte, Methodist Episcopal Church; J. Manley, J. Philp, M.A., J E. Sanderson, M.A., Le Roy Hooker, who has written the best U. E. Loyalist poem produced in Canada; W. McDonagh, J. R. Gundy, Dr. Pascoe, Dr. Antliff, Sydney Kendal, whose "New Chivalry" is a stirring Canadian temperance tale; S. Rose, D. L. Brethour, Ph.D., Alex. Burns, LL.D., John McDougall, who has written an excellent biography of his sainted sire; J. S. Ross, M.A., James Allen, M.A., Dr. A. H. Reynar, Dr. W. Williams, B. Sherlock, A. Andrews, G. O. Huestis, C. Jost, M.A., Dr. J. Macmurray, and possibly others whose names we cannot recall, have also made valuable contributions to Canadian Methodist literature.

Among our earlier writers, the Rev. John Ryerson's "Visit to the Hudson Bay Territory" was almost, if not quite, the pioneer in that line, as was the Rev. James Playter's "History of Methodism," in another direction. We have not seen the Rev. J. Webster's "History of Canadian Methodism," but we understand that it is a work of much vigour and ability. The Rev. Henry Harris, of the late Primitive Methodist Church, has written a number of works, "Walks in Paradise," "Stray Beams from the Cross," "Words of Life," etc. The Rev. Joseph H. Hilts has also written a graphic work on "Backwoods Itinerant Life." The Rev. T. Davidson wrote a life of the Rev. Mr. Clowes, one of the fathers of Primitive Methodism; and the Rev. T. Crompton, a thoughtful work on the "Agency of the Church." "William and Mary, a Tale of the Siege of Louisburg," by Rev. David Hickey, has considerable merit.

The laymen of Canadian Methodism have been, for the most part, so engrossed in business or professional life that

they have had little time for purely literary work. But a few names are conspicuous in this respect. Noteworthy among these was the late Senator Macdonald, whose volume on "Business Success," and his numerous and graphic letters of travel in Newfoundland, in the West Indies and South America, and on the North-West coast and Alaska, and his numerous contributions in prose and verse to the *Methodist Magazine*, attest his literary instincts and activity. One of the most prominent names in current literature in reviews, magazines and literary periodicals of Canada, Great Britain and the United States, is that of J. Macdonald Oxley, a gentleman of the civil service at Ottawa, and member of the Dominion Church. He has also issued in the United States one or two or three volumes of stories. Professor Haanel, late of Victoria University, has contributed to the transactions of the Royal Society some very important papers, describing some of his original discoveries in science. For rare and accurate classical scholarship, the renderings into Greek and Latin verse of many of the most noted hymns of Christendom, in the *Methodist Magazine*, by W. H. C. Kerr, M.A., have never been surpassed. Mrs. M. E. Lauder's "Legends and Tales of the Harz Mountains," and her volume of travels, have the honour of reaching a second edition. Miss May Tweedie, Miss M. A. Daniels, Mrs. T. Moore, and other Canadian Methodist ladies, have written much for the press. Miss I. Templeton-Armstrong's volume, entitled "Old Vice and New Chivalry," is a strongly written temperance work.

The above enumeration, from which we may have omitted some noteworthy volumes, will indicate that there is a considerable amount of intellectual literary activity in Canadian Methodism; and we may anticipate that as opportunities

for the publication and sale of their work increases, there may be anticipated a corresponding increase in the literary "output." It would be unbecoming for the present writer to refer here to his own humble efforts in literature further than to append a list of his several books.*

METHODIST SUNDAY-SCHOOLS IN CANADA.

Methodism has ever availed itself of every means which could promote its great object—the spread of Christian holiness throughout the land. Hence its early adoption of lay preaching, out-of-door services, the class-meeting, and notably of the Sunday-school.

As early as 1737, John Wesley gathered the children in Savannah, Georgia, for religious instruction. In 1769, Hannah Ball, a young Methodist, established a Sunday-

* "The Catacombs of Rome, and their Testimony Relative to Primitive Christianity," 12mo, cloth, pp. 560, with 136 illustrations, six editions.

"Popular History of Canada," 8vo, pp. 678, illustrated, four editions.

"School History of Canada," 12mo, pp. 320.

"Chautauqua History of Canada," 12mo, pp. 232.

"Our Own Country," 8vo, pp. 608, 360 engravings.

"A Canadian in Europe," being sketches of travel in France, Germany, Switzerland, Italy, Holland and Belgium, Great Britain and Ireland, copiously illustrated, 12mo, pp. 374.

"Valeria; the Martyr of the Catacombs," a tale of early Christian life in Rome, illustrated.

"Neville Trueman, the Pioneer Preacher," a tale of the War of 1812.

"The King's Messenger; or, Lawrence Temple's Probation," a story of Canadian life.

"The Romance of Missions."

"Worthies of Early Methodism."

"Great Preachers, Ancient and Modern."

"Life in a Parsonage," a tale of Canadian life.

"Men Worth Knowing; or, Heroes of Christian Chivalry."

"Modern Missionary Heroes."

"The Physiological Effects of Alcohol."

"The Bible and the Temperance Question."

"Is Alcohol Food?"

"The Liquor Traffic."

"Prohibition the Duty of the Hour."

"Intemperance; its Evils and their Remedies," a prize essay, etc.

school in Wycombe. In 1781, another Methodist, afterwards wife of Samuel Bradburn, in reply to the query of Robert Raikes, "What can we do for the untaught children?" suggested gathering them into Sunday-schools. It was done, and in 1784, John Wesley wrote of them in his Journal, "Perhaps God may have a deeper end therein than men are aware of." In the *Arminian Magazine* for January, 1789, he exhorted the Methodist people to adopt the new institution. The same year John Fletcher had 300 children under instruction; next year there were 550 in a school in Bolton, and the following year it had grown to 800, taught by eighty teachers.

In 1787, there were 200,000 children gathered into Sunday-schools. The same year John Wesley wrote, "It seems that there will be one great means of reviving religion throughout the nation."

In 1786, the first Sunday-school in the New World was established by Francis Asbury, and as one of its results, a converted scholar became one of the pioneer Methodist preachers.

It is difficult to determine when Methodist Sunday-schools were first introduced into Canada. The Metropolitan Church in this city traces its pedigree directly to a school established in the old wooden, first Methodist church on the corner of King and Jordan Streets, on the site where now stands the new Bank of Commerce.

Out of this school have grown many others in Toronto and the surrounding country, whose influence on the growth of Methodism and the advancement of the cause of God is simply incalculable. In Montreal, Kingston, Belleville, Hamilton, London, and other centres of population and influence, Methodist Sunday-schools were early established,

which have multiplied and spread till the land is covered with a complete network of them. Scarcely a village or hamlet in the English-speaking part of the country are without Methodist Sunday-schools, which outnumber in Ontario those of all the other Protestant denominations taken together. The successive unions which have taken place among the different branches of Methodism, while they have in many places consolidated two or three schools into one, have led to a great aggregate increase, both in the number and strength of the schools and in general prosperity of our Sunday-school interests. We cannot give detailed record of progress, but the following summary must suffice.

One of the most important helps in the development of our Sunday-schools has been the Sunday-school Aid and Extension Fund, which began on a very small scale in the year 1875. This fund is maintained by one collection taken up in each school during the year. From it grants of books and papers are given in small amounts for the establishment of new schools, and the support of needy ones in remote and destitute parts of the country, especially among the fishing villages of Newfoundland and the Maritime Provinces; among the new settlements of the Upper Ottawa, in Muskoka, Algoma, British Columbia, Manitoba and the North-West. Many grateful testimonies show the invaluable help which has been given by these grants. By means of this fund 498 new schools have been established in the last Quadrennium, and very many more, which in all probability could not have maintained an existence without the aid of the fund, have been liberally assisted. Schools applying for aid are required, if possible, to contribute something toward the grant given. In this way the schools

assisted have, during the Quadrennium, contributed in part payment for grants the sum of $5,175, as against $1,822 during the previous Quadrennium, an increase of $3,353.

Statement of growth of the income of the Sunday-school Aid and Extension Fund since its establishment in 1875: 1875—$297.08; 1876—$504.77; 1877—$610.97; 1878—$742.86; 1879—$699.02; 1880—$786.88; 1881—$916.53; 1882—$928.61; 1883—$1,365.30; 1884—$1,548.46; 1885—$2,177.92; 1886—$2,626.30; 1887—$3,215.79; 1888—$3,664.41; 1889—$3,476.73; 1890—$3,517.80. Total, $27,079.43.

Statement of growth of income from part payments: 1883—$193.55; 1884—$287.33; 1885—$511.81; 1886—$829.39; 1887—$1,179.82; 1888—$1,403.17; 1889—$1,245.11; 1890—$1,347.54. Total, $6,997.72.

Since the foregoing paper was written, posthumous volumes of sermons and lectures, by two of the ablest preachers of Canadian Methodism—Rev. S. J. Hunter, D.D., and Rev. William Stephenson —have been published by our connexional Book Room.

In the enumeration of one hundred and sixty Methodist writers, the following were accidentally omitted: The Rev. D. Rogers has edited a volume of sermons by ministers of the Guelph Conference, and a volume entitled "Shot and Shell for the Temperance Conflict." Rev. R. C. Horner has published an excellent treatise on "Voice Culture," and a number of useful tracts. Rev. J. Chapman, M.A., has published a pamphlet on "Class-Meeting;" and Rev. Alexander Langford, one on "Conversations on Baptism." Rev. J. G. Manly's "Religion of Life" was overlooked; also Rev. L. N. Beaudry's "Spiritual Struggle of a Roman Catholic." A volume of sermons on the "Christian Life," by Rev. C. W. Hawkins, has also been published. The "Life and Times of Anson Green, D.D.," written by himself, is a graphic portraiture of pioneer trials and triumphs. Rev. D. V. Lucas has published a volume of travels, entitled, "Australia and Homeward," and other works. The Rev. T. G. Williams, D.D., of the Montreal Conference, under the title, "Methodism and Anglicanism," has issued the ablest discussion on the relations between these two systems that we have anywhere seen. In addition to the "One Mediator," by J. S. Evans, should be mentioned his volume on "Christian Rewards." In addition to the Rev. H. F. Bland's pamphlets, should be mentioned, too, his Victoria University lectures on "Soul Winning;" also Professor Wallace's "History of Preaching;" "The Life of Amand Parent;" "Journal of Rev. Peter Jones;" Poems by R. Awde, Esq.; "Church Membership," by Rev. S. Bond, and Rev. George McRitchie's pamphlet on the "Soul's Anchor." There are, doubtless, also other literary productions that we cannot recall.

The development of the publishing interests of Canadian Methodism has kept pace with every other department of church work, and has experienced a great expansion since the recent happily consummated union. Sixty-two years ago the first number of the *Guardian* was published in a very modest establishment in March, now Lombard, Street, and after several removals, the Methodist Book Room and Printing Office finally, in 1838, settled in what were for the

time very capacious premises on King Street, shown in one of our cuts. Successive attempts were made to enlarge the accommodation by occupying every available inch from cellar to attic, till the establishment was crowded out of its old quarters, and was compelled to erect the magnificent and capacious new building on Temperance and Richmond Streets, utilizing also the old Richmond Street Methodist Church, the scene of many religious triumphs, and which was still to be employed in a different, but no less efficient, sense as an agency for the spread of Christian truth.

Under a succession of able Book Stewards—Rev. J. Ryerson, Alex. Macnab, Dr. Anson Green, Dr. Sanderson, and Dr. Rose—the business has grown with the growth of the Church in the country, and under none has such expansion and development taken place as uuder the present energetic and enterprising manager, Rev. Dr. Briggs. The cost of purchase and erection was $116,370. The premises cover an area of 100 by 176 feet, and form one of the most complete publishing establishments in the Dominion. About two hundred hands are employed. The gross profits for the Quadrennium ending March 1st, 1891, were $248,478, showing an increase over the previous Quadrennium of $58,913. The total sales of goods for the Quadrennium were $511,457. Appropriations for the Superannuated Ministers' Fund for the Quadrennium were $22,000. With the enlarged capacity, improved machinery, capacious printery, bindery, stereotyping, and book publishing departments, the outlook for the future is exceedingly bright. Books printed during the Quadrennium ending March 31, 1891, were 984,037, showing an increase of 338,049 over the previous one. The pamphlets and tracts 1,634,764, an increase of 1,269,225. The quantity of paper used for books and periodicals was 37,974 reams, an increase of 13,761 reams.

The Eastern Publishing House, situated at Halifax, in a much more restricted field, having a much narrower constituency, has, of course, not been able to present such a record of remarkable expansion, but its history has been one of healthy development, under a succession of efficient Book Stewards. We regret that we have not the figures to hand to give its numerical increase.

The branch house at Montreal, in a community where the large majority are Roman Catholics, has also a record of steady, if not rapid, development. The sales for the Quadrennium ending March 31, 1891, were $61,979.

METHODIST EDUCATION IN CANADA.

BY THE REV. NATHANIEL BURWASH, S.T.D., CHANCELLOR OF VICTORIA UNIVERSITY.

AT the Conference next following the independent organization of Canadian Methodism two most important enterprises were undertaken by the young Church. They were both rendered essentially necessary by the circumstances of the times, and were the direct outcome of the struggle in which our fathers were engaged, to secure for themselves and for their children complete civil and religious liberty. The first was the publication of a weekly religious newspaper, which was projected, not merely for devotional and religious purposes, but especially as a means of awakening the interest and directing the thought and action of the Methodist public on the moral and religious aspects of all living questions.

The other enterprise was initiated by a resolution of Conference in 1829, to provide for the higher education of the young people of the Church, and especially for the rising ministry. In the following year a constitution for the projected seminary, to be called Upper Canada Academy, was adopted, and efforts were at once put forth to raise the necessary funds.

The Methodists of that time numbered few men of wealth, being principally farmers, still engaged in the struggle to create productive homesteads out of primitive

forests. To raise the $50,000 needed to build and equip their seminary was a more gigantic undertaking than would be the raising of two millions by the united Canadian Methodism of to-day, or of twenty millions by the wealthy Methodism of the United States. But to these fifty men of faith the task was God's command, and it must be done. If the work placed in their hands by God was to be carried forward, a ministry so educated as not to be disparaged by the side of the university men supplied to the Anglican and Presbyterian churches from the old seats of learning in Great Britain must be secured for Methodism. If, in the councils of the nation and in the great politico-religious questions of the day, they were to make their influence felt, their sons must be educated. Under this supreme sense of duty, as it must then have appeared to them, the work was undertaken, and, in seven years from the time of its first mention in Conference, was completed, free from debt. Of the effort put forth to bring about such a consummation some idea may be formed from a few sentences of a letter, written by the Chairman of the Board engaged in erecting the building to the Rev. Egerton Ryerson, who was then in England soliciting funds and a royal charter for the institution: "You must stay in England until the money is got. Use every effort. Harden your face to flint, and give eloquence to your tongue. This is your calling; excel in it. Be not discouraged with a dozen refusals in succession. The money must be had, and it must be begged. My dear brother, work for your life, and I pray God to give you success. Do not borrow, if possible. Beg, beg, beg it all. It must be done."

Such was the spirit of conviction, and such the effort of these founders of our Church.

Nor were the financial difficulties the only ones to be overcome in this enterprise. It was considered necessary that the institution should possess corporate powers and conduct its operations under the provisions of a charter. Such a charter could only, at this time, be obtained directly from the King himself, acting, of course, through the Colonial Secretary, who again was to be approached through the Governor of Upper Canada. It might be supposed that such an enterprise as the founding of a seminary of learning in a young colony, which at that time possessed but one institution of the class proposed, would meet with the most ready acquiescence and approbation of the authorities, both in our own country and in the parent land. In England these anticipations were not disappointed, but in Canada the representatives of our Church had to force their way through almost every possible form of official obstruction and delay, and even insult, before the desired object was obtained.

The institution thus founded was opened for academic work June 18, 1836, with the Rev. Matthew Richey as Principal. Mr. Richey was a native of Ireland. Classically educated in the land of his birth and converted under the ministry of Methodism about twenty years before this time, he emigrated to America, and in the Maritime Provinces consecrated his rare gifts of eloquence to the work of the ministry. He was a master in pulpit eloquence; splendid in diction, rich and beautiful in thought, luminous in exposition of truth, association with him was in itself an inspiring education to the young men of that day. At the close of the first year the new Academy numbered 120 students on its roll, and was fully organized under the royal charter granted October 7th, 1836, by His Majesty King William

IV.; and was, by the aid of a royal grant, free from debt. During the three years of Mr. Richey's presidency the Church already began to reap the fruits of her enterprise in the addition to the ranks of the ministry of such names as G. R. Sanderson, James Spencer and I. B. Howard, all trained in the Academy, and in after years doing honour to their alma mater.

In 1839 Mr. Richey was succeeded by the Rev. Jesse Hurlburt, M.A., a graduate of Wesleyan University, Middletown, a finished scholar and a very able educator. Associated with him was also another gentleman, then just beginning a distinguished career as an educator, the Rev. D. C. Van Norman, M.A. Under their control the Academy continued to increase in popularity and usefulness both to the Church and to the country. It was during this period that the Rev. H. B. Steinhauer, himself an Indian of pure blood, laid the foundation of that scholarship which served him so well in the translation of the entire Scriptures into the Cree language of our North-Western plains, as well as in his long and successful work as a missionary teacher and preacher. The mention of such names as Lieutenant-Governor Aikins, Lieutenant-Governor Richey, M. B. Roblin, Esq., Horace Yeomans, Esq., Colonel Stoughton Dennis, A. E. Van Norman and O. W. Powell; with such ladies as Mrs. Nathan Jones, the Misses Adams, Mrs. Yeomans, Mrs. Judge Macdonald and Mrs. I. B. Howard, will show to those acquainted with the inner history of Canadian Methodism, as well as with our political and social life, how important was the work of this period and how widespread its influence.

After five years of successful academic work, during which hundreds of youth of both sexes and various religious

denominations received a substantial education, Upper Canada Academy, by Act of the Provincial Parliament, was endowed with university powers and became, under its extended royal charter, Victoria College, on August 27th, 1841. In October of that year, the Rev. E. Ryerson, D.D., was appointed the first principal of the college and professor of moral philosophy, and on the 21st of that month opened the session and commenced his duties by a public address to the students. This was the first opening in Ontario of an institution authorized to confer degrees. Queen's College and University (Presbyterian) was opened on the 7th of March, 1842; and King's College, the then provincial college under the control of the Church of England, on the 8th of June, 1843. To the Methodist Church belongs the honour of leading the way in university work n Western Canada.

During the first year the management of the incipient university devolved on the Rev. Mr. Hurlburt. In June, 1842, Dr. Ryerson, released from external labours which had devolved upon him, devoted himself more fully to his college work. The occasion was marked by an inaugural address more formal and comprehensive than that of the preceding October, and setting forth the conception entertained by the new president of the university training required by the Canadian student. On two points he anticipates the great movement of university reform of modern times. The first is the prominent position which he assigns to the English language and literature as elements of a university education. At the close of several pages devoted to this subject, he says, "What I have said is designed to show that I do not undervalue the English classics and the philosophical and literary resources of our own language, and that youth who cannot acquire the mastery of other

tongues ought not to be excluded from the invaluable mines of wisdom and knowledge which are contained in their own tongue."

The second is the appreciation of the physical sciences. On this point he says: "The physical sciences have, as yet, received little attention in our higher schools in this Province. Instruction has been chiefly confined to the classics, and students have acquired little or no knowledge of natural philosophy, chemistry, mineralogy, geology, astronomy, etc., except what they have attained in another Province, or in a foreign country. If one branch of education must be omitted, surely the knowledge of the laws of the universe is of more practical advantage, socially and morally, than a knowledge of Greek and Latin."

The magnificent modern courses of science in our universities have not passed the limit here sketched. In commencing his work, Dr. Ryerson was supported by a staff of men distinguished for learning but still more for individual ability as educators. Mr. Hurlburt became professor of the natural sciences. Mr. Van Norman, distinguished as a grammarian, became the professor of classics. To these were added Mr. William Kingston, M.A., whose reputation as a professor of mathematics was well known to some thirty successive classes of students in the halls of Victoria. In addition to these, an English master was employed; the second of these, the Rev. James Spencer, M.A., was well known afterward as a man of mark in Canadian Methodism, wielding a gifted pen, and editor of the *Christian Guardian*. Dr. Ryerson evidently understood that the strength of an institution of learning lies not so much in magnificent buildings or expensive equipments, as in men of rare ability as teachers; and in the selection of these he

was singularly fortunate. Around such a college president, and such a faculty, there gathered at once the strongest young mind of the country. The name of Rev. S. S. Nelles, D.D., LL.D.; Rev. William Ormiston, D.D., LL.D.; Rev. W. S. Griffin, D.D.; Hon. Senator Brouse, M.D.; Hon. William McDougall, C.B.; Judge Springer, M.A.; J. E. Hodgins, M.A., LL.D., Deputy Minister of Education; J. L. Biggar, M.P., will be recognized as men eminent in Church and State, and in college life and work, all of whom were students of this period. Of Dr. Ryerson's work as College President, Dr. Ormiston writes:—

"In the autumn of 1843 I went to Victoria College, doubting much whether I was prepared to matriculate as a freshman. Though my attainments in some of the subjects prescribed for examination were far in advance of the requirements, in other subjects I knew I was sadly deficient. On the evening of my arrival, while my mind was burdened with the importance of the step I had taken, and by no means free from anxiety about the issue, Dr. Ryerson, at that time Principal of the College, visited me in my room. I shall never forget that interview. He took me by the hand, and few men could express as much by a mere hand-shake as he. It was a welcome, an encouragement, an inspiration, and an earnest of future fellowship and friendship. It lessened the timid awe I naturally felt toward one in so elevated a position. I had never before seen a principal of a college; it dissipated all boyish awkwardness and awakened filial confidence. He spoke of Scotland, my native land, and of her noble sons, distinguished in every branch of philosophy and literature; specially of the number, the diligence, the frugality, self-denial, and success of her college students. In this way he soon led me to tell him of my parentage, past life and efforts, present hopes and aspirations. His manner was so gracious and paternal, his sympathy so quick and genuine, his counsel so ready and cheering, his assurances so grateful

and inspiring, that not only was my heart his from that hour, but my future career seemed brighter and more certain than it had ever appeared before. Dr. Ryerson was at that time, in the prime of a magnificent manhood; his mental powers vigorous and well-disciplined, his attainments in literature extended and diversified, his fame as a preacher of great pathos and power, widely spread. . . As a teacher, he was earnest and efficient, eloquent and inspiring. His methods of examination furnished the very best of mental discipline, fitted alike to cultivate the memory and strengthen the judgment. All the students revered him, but the best of the class appreciated him most His counsels were faithful and judicious, his admonitions paternal and discriminating, his rebukes, seldom administered, but scathingly severe. No student ever left his presence without resolving to do better, to aim higher, and to win his approval."

The presence of such a man, surrounded and supported by able instructors in various departments of learning, was sufficient to give great popularity to this first Canadian college, and quickened the spirit of the whole people in the direction of higher learning, until, by 1843, there were three colleges in active operation in Ontario, besides McGill in Quebec. An effort was made at that early date to combine the three colleges of the western province in a Provincial University. The Hon. Mr. Baldwin introduced a bill for University Federation, but the defeat of the ministry prevented its becoming law. The attempt was renewed in 1846, with no better success, and when a University Bill was finally passed in 1849, it included but one of the three colleges.

Meantime the first principal, Dr. Ryerson, was called to the chief superintendency of education for the Province. His place was filled by the Rev. Alexander McNab, D.D

under whose administration the college held a good position for four years, numbering in 1848, 140 students. During this period Judge Springer, Rev. Dr. Ormiston, Rev. Prof. Wright, Dr. Cameron and Mr. Campbell were graduated in arts.

The resignation of Dr. McNab, in 1849, closed the first period of the history of Victoria College, in which the institution was limited to purely college work, that is, the training of students in the elements of a general and liberal education, leading to the B.A. degree.

Disturbing influences connected with the resignation of the principal and an interregnum of a year and a half, dispersed the students and seriously interfered with the future prospects of the college. The Methodists were anxious to fall in with the popular movement for a national university. Negotiations were commenced with that in view, and a bill obtained authorizing the removal of the college to Toronto. The Government of the day did not, however, prove to be sufficiently earnest in purpose to carry the matter to completion, and the only result was the abortive affiliation provision of the University Act of 1853. Meantime, the leaders of Methodism felt that the position won by such noble and self-sacrificing efforts in the past must not be abandoned, and a young minister just ordained, a graduate of Wesleyan University, Middletown, and one of the first under-graduates of Victoria under Dr. Ryerson, was called to preside over the destinies of the Methodist college in September, 1850. This was the Rev. S. S. Nelles, M.A., with whose name the history of Victoria, in its growth toward university status, is most intimately henceforward associated.

The young Principal was then but twenty-seven years of age; an excellent scholar, an eloquent preacher, and a most

successful and thorough teacher, but with a task before him of great difficulty. The college treasury was empty. There was absolutely no endowment.

The buildings and furniture, after fifteen years of constant wear by hundreds of students, were sadly in need of repair and renewal. The able professors of other days had betaken themselves to other work, and there were scarcely thirty students (but two matriculated) to respond to his call of college opening. To raise funds for an endowment sufficient to bring the annual income of the college up to $5,000, to organize an efficient staff of professors, to attract and organize students once more into the relations of college life, in fact, to resuscitate the college, was the work before him. Meantime the Revs. John Ryerson, Dr. E. Ryerson, Richard Jones and Dr. Green, J. P. Roblin, M.P., John Counter, Esq., and Rev. William Case of the original founders, were still members of the corporation, and afforded counsel and support; while Dr. Wood, Dr. Rice and Mr. Musgrove, who represented English Methodism, and three old students, Messrs. Sanderson, Biggar and Powell, were added to the corporation, and lent their help in the effort. The first struggle was for financial relief. This was attempted in September, 1851, by the inauguration of what was known as the scholarship scheme—an effort to raise $50,000 by the sale of 500 scholarships, good for free tuition in this college for twenty-five years from that date. At the following Conference, consisting of, all told, 150 ministers and preachers, ninety of these scholarships were sold to ministers, and between three and four hundred were disposed in all, realizing about $30,000 in principal, but depriving the institution of all income from fees, for twenty-five years to come.

But, if not a grand success in raising funds, the scholarships were a means of increasing the number of students. Meantime the Board were also successful in bringing to the support of the Principal, three very able members of the former staff: Prof. Kingston, in mathematics; Prof. John Wilson, in classics; and Prof. John Beatty, M.D., in natural science. These men were as varied in gifts and scholarship as the departments over which they presided. Prof. Kingston was an embodiment of the exactness of mathematical science, and no student could pass through his hands without learning to define and demonstrate. Prof. Wilson, of Trinity College, Dublin, was famed for the unfailing accuracy and extent of his scholarship, for his fine literary taste, and for the beautiful Christian perfection of his character, which was a constant living example to all the boys. Dr. Beatty was a scientist, a man of the world, and a leader in the Church; one of those clear, active, versatile and strong minds, that young men delight to follow. When at the head of all these was placed the learning, the philosophical acumen, the brilliant eloquence, and the administrative ability of the President, Victoria found a staff, which for the purposes of college discipline, could not easily be excelled. Meantime, under their hands, the gathered masses of raw material soon began to organize into a well-defined college life. The number of students rose to nearly 300, and the regular undergraduate classes, which had all disappeared save one, during the interregnum, were again filled out.

At this formative period, when the traditions which so powerfully regulate student-life were being established, it was the blessed fortune of the college to be visited with a great revival. An old student, Rev. G. R. Sanderson, was the pastor. About a dozen faithful, godly young men, the

most of whom are prominent leaders in the Church to-day (four have been Conference Presidents), formed a band for prayer and work among their fellow-students. When the work began, not twenty-five per cent. of the students were professing Christians. At the end, not five per cent. were left unmoved by the power of saving grace. Out of the fruits of that revival came a score of ministers, a number of Conference Presidents, one of our General Superintendents, and a large number of the leading Christian laymen of our Church to-day. But better even than that, the ablest, oldest and most advanced students all converted, a high moral and religious tone became an established tradition of the college, continuously maintained through the thirty classes that have graduated out of college to this day. There has been very little serious difficulty about the discipline of the college from that day to this. It was about this time that Rev. Dr. Rice became associated with the institution as moral Governor and Chaplain, and by the great force of his Christian character did much to establish and perfect the religious life commenced in the great revival.

The period had now arrived for the expansion of the college life and work into that of the university. The development of Victoria University was at first along the old-fashioned line, and fortunately in such a way as not to interfere with college work. A faculty of medicine was established in 1854, but in the city of Toronto, and with an entirely independent teaching staff and financial management. A similar faculty of law was added in 1860, and a faculty of theology, in closer relations to the college, in 1871. During all this time the faculty of arts adhered faithfully to the old college discipline of classics, mathe-

matics, and philosophy, with a moderate addition of modern literature and science. The number of undergraduates in arts exceeded at no time 150, and no Canadian college did more thorough work along this line than Victoria. Her university work in distinct lines gave her the advantage of moral influence and support in the country, as her graduates in medicine alone now number over one thousand.

Victoria has, however, shared with all other American institutions the influence of modern ideas, and has felt the pressure of the claims of modern science. As early as 1856, the introduction of Dr. Whitlock, formerly of Genesee Wesleyan Seminary and College, into the staff, in the department of natural philosophy, gave an impulse in that direction. He was a man of rare genius—a philosopher rather than a professor, who thought aloud before his class, and suffered them to imbibe the fire of his own spirit. He was followed, in 1864, by Dr. Harris, now of Amherst College, a man who had then just graduated from a German university, and who moulded students with a strong hand, leaving on all his men a very decided impress of the culture of physical and chemical science. Meantime other changes favoured this incipient tendency. Professor Bain succeeded Professor Kingston in the chair of mathematics, bringing from Europe the modern taste for the employment of mathematics as the instrument of scientific investigation. A chair of English literature was established in the hands of Professor Reynar, and a new impulse given to that department, as well as to modern literature generally. Finally, in 1873, Dr. Haanel took charge of the department of science. Bringing with him fine scholarship, and employing it with an ability and enthusiasm rarely equalled, what was a chair, under his hand soon expanded into a

department, presenting a complete curriculum in science, embracing varied work in mathematics and modern literature, and rendering necessary the chair in natural history and geology, now filled by Dr. Coleman, and the erection of Faraday Hall for the science department.

These steps in advance were not taken without involving considerable financial embarrassment. In 1860, an effort was made to claim the relations to the Provincial university system, to which the early history of Victoria University fully entitled her. But the effort, while resulting in good to the university work of the country at large, brought Victoria merely a slightly increased subsidy from the public funds. A considerable debt had accumulated during the ten years of struggle in which Dr. Nelles and his staff had been engaged to secure a position as a university, and which was wiped out by the energetic efforts of Rev. Dr. Aylesworth, between the years of 1862 and 1865, and the college placed in a position to make income equal to expenditure. Scarcely, however, was this effected, when, in 1868, a combination of adverse forces in Parliament deprived both Victoria University and Queen's College of the annual grants which for twenty-seven years they had received from the Government; and financial ruin once more stared our college in the face. At this juncture the late Dr. Punshon became associated with Canadian Methodism. He at once threw his influence into the effort made by President Nelles for the college endowment. The Conference seconded and supported the work, its members for several years taxing their salaries to meet the annual deficit. In a few years an endowment of $100,000 was raised, more than replacing the grant so unceremoniously withdrawn. At the same time the growing necessities of the university began to

attract the attention of broad-minded, generous and wealthy men. The late Edward Jackson led the way in this work. The theological department was projected under his patronage; he, and his equally generous and devoted wife, contributing by gift and bequest, $30,000 for this purpose, resulting in the appointment of the writer as Dean of the faculty of theology and Professor of Biblical and systematic theology. A few years later, another gentleman, a partner and life-long friend of Mr. Jackson, Dennis Moore, Esq., contributed $25,000, to assist in the extension of the department of science. The death of Dr. Ryerson was the occasion of a worthy memorial effort, now nearly completed, to endow the chair of moral philosophy which he had filled during his presidency, with the sum of $35,000. The late Sheriff Patrick has also left a bequest of some $20,000, so that at the time of the Union, the assets of the College were about $250,000, and the annual income about $20,000.

In the meantime, the collateral branches of the educational work of Canadian Methodism in Ontario had grown up side by side with this parent stem. Victoria University, as we have traced its history, while at first the college of an almost united Methodism, became specially the institution of the Wesleyan Methodists. But the Episcopal branch of Methodism laid its foundations so broadly in the Province of Ontario as to be able, in 1857, to found a second Methodist seminary of learning. At its head was placed one of Victoria's oldest graduates, the Rev. Albert Carman, D.D., now General Superintendent of the Methodist Church. For nine years after its foundation the work of the institution was entirely of an academic character. Its success in this respect led to the belief that the interests of the Church it represented, and also the interests of higher education,

would be better served if it were in possession of university powers. An Act of Parliament to that effect was obtained in 1866, and the institution exercised its university functions until its consolidation with Victoria, in 1884. During these eighteen years it graduated seventy-six young men as Bachelors of Arts. Among these may be mentioned the senior graduates, Rev. Dr. Aylesworth, pastor of one of the Methodist Churches, Strathroy; Judge Carman, Cornwall; Rev. Dr. Lane, for several years, until failing health forced him to retire from the pulpit, one of the leading preachers in New York city Methodism; Rev. Dr. Badgley, Professor of Mental and Moral Philosophy in Victoria University; Dr. McIntyre, for many years Principal of Brantford Ladies' College, and now Principal of the Ladies' College, Bloor Street, Toronto; Principal Austin and Professor Warner, of Alma Ladies' College; Principal Dyer, of Albert College; Rev. F. McAmmond, Principal of Stanstead College; A. W. Bannister, Principal of St. Francis College; Rev. Dr. George, of Belleville; Rev. J. Burton, Toronto; H. F. Gardiner, editor of the Hamilton *Times*, and for many years one of the foremost reporters and leading writers in Canadian journalism; and F. W. Merchant, one of the most representative teachers in the Province, and now Principal of the Collegiate Institute, London.

From 1858 to 1876 the institution was under the able and vigorous administration of Rev. Dr. Carman, General Superintendent of the Methodist Church. For the next ten years the Rev. Dr. Jacques was President. He was succeeded four years ago by the present Principal, Rev. W. P. Dyer, M.A.

Since the Union the institution has been in affiliation with Victoria University, to which it is a most important

auxiliary, and to which the Rev. E I. Badgley, LL.D., has been transferred, as Professor of Mental and Moral Philosophy.

From its foundation until the present the school has been open to both sexes. The number of graduates in arts represents but a fraction of the work done. The records show an annual attendance, from 1857 to the present, of from 100 to 200 students. Since the Union the attendance has largely increased, the result of a larger constituency being opened to it, and its influence upon the Church and upon the public is constantly growing.

About the year 1860, the attention of Canadian Methodism was first seriously turned to the important department of higher education represented by the Ladies' College. The Upper Canada Academy in its first inception had provided for the education of both sexes. The Belleville Seminary had been founded upon the same principle of co-education. In these days no Canadian young woman had as yet ventured upon a university course, and the elevation of Victoria to university status had virtually excluded the ladies from its halls. The Rev. Dr. Rice, Rev. Dr. Rose, and Rev. Richard Jones all threw themselves with great enthusiasm into the project of founding a college especially adapted for the educational requirements of young ladies. In this task they were nobly seconded by such men as Edward Jackson, Edward Gurney, Dennis Moore, the late Dr. McQuesten, and the Hon. W. E. Sanford. The result of their work was, in 1861, the opening of the Wesleyan Ladies' College, of Hamilton, which has now for thirty years maintained its position as the pioneer in this special line of educational work. Commencing its work with a faculty of great ability, including such names as the Rev. Dr. Rice, in Moral Philo-

sophy; the Rev. Wesley P. Wright, M.A., in Science; the Misses Adams, the one as Lady Principal, the other as Professor of Mathematics; it soon won for itself a high reputation for the thoroughness of its intellectual work, for the genuine refinement of its Christian culture, and for its deep moral power in moulding the noblest types of womanly character.

The success of this first institution led to the founding of the Ontario Ladies' College, at Whitby, in 1874, principally through the self-sacrificing efforts of the Rev. Jos. E. Sanderson, M.A. Another decade brought the founding of Alma College, at St. Thomas, by the Conference of the Methodist Episcopal Church in Canada. At the head of these three institutions we have now placed respectively the Rev. Alexander Burns, D.D., LL D., Principal of the Wesleyan Ladies' College; the Rev. J. J. Hare, M.A, Ph.D., Principal of the Ontario Ladies' College; and the Rev. B. F. Austin, M.A., B.D., Principal of the Alma College. In each of these men the Church has found high university attainments, combined with great ability as educators and administrators, and no institutions in our country stand higher than these in the confidence of the public in their moral and intellectual character.

Of late years the education of the women of our land has taken a new departure. In 1884, Queen's and Victoria conferred the first degrees in Arts on Ontario ladies, following Mount Allison, from which young ladies had graduated in Arts in 1875 and in 1882. This movement has now permanently established itself in all our universities, and the lady students alone in the universities of Ontario can now be numbered by the hundred, and the lady graduates by the score. One of its results has been the affiliation of

our Ladies' Colleges with Victoria University, affording our young ladies all the advantages of the æsthetic culture of the special provisions of their own institutions, and combining with this the advanced special learning of the university curriculum. In a curriculum of six years, four in the Ladies' College, including such branches of æsthetic culture as her natural gifts may indicate, and two in the university, completing her higher intellectual training, the daughter of Canadian Methodism has offered to her educational facilities not to be excelled in any land.

The last step in the Methodist educational system in Ontario is of too recent date to be considered as a matter of history. It will rather constitute the foundation of the educational work of our second century than appear as a constituent part of that of the first. The work which we have described, built up in all its essential elements by men who have already entered into rest, has ripened into a completeness independent in itself. It takes up our young men and women at that point in their educational course when they are first separated from home. It avails itself in the public system of all which can be furnished by the State to the child still under the care of the parent. In such institutions as Albert, Alma, the Wesleyan and Ontario, it combines the Christian home with the college discipline, and carries our youth up into a comparatively mature young man—or womanhood. Finally it projects itself into the university sphere where again it links itself with the provisions of the State, and infuses into the highest forms of intellectual culture both the spirit and the truths of our holy religion. We hope that it may yet be regarded as the crowning glory of this system, that in taking its leave of those whom it has guided through six of the most critical

years of human life, it transfers them at once into the great brotherhood of the Christian State, as well as into the brotherhood of the Methodist Church. If this broader Christian spirit is fully secured, the two or three years spent in the halls of the federated National and Methodist Universities will be among the most fruitful of the whole course. As a total result of our fifty-five years' work in general education in the Province of Ontario, these institutions have graduated 550 students to the degree of B.A., more than 500 more to degrees which represent a university standing of the second or third year, while the total number of students educated within their various halls, would be numbered by the tens of thousands. The entire present staff in Arts of the University, with its four affiliated colleges, numbers over fifty professors and teachers, and the number of students enrolled last year in Arts work was 879.

The special training of the candidates for the Christian ministry is by some regarded as the sole form of educational work to which the Christian Church is called. Canadian Methodism has never yet accepted this position. It is not the *traditional policy of our Church.* But while a broader view of our responsibilities has governed the plans and labours of the past sixty years, at no time has our Church lost sight of the importance of an educated and trained ministry. As far back as 1825, measures were adopted for the direction of the studies of candidates for the Christian ministry, and the Presiding Elders were ordered to devote special attention to this duty. In the first college curriculum of 1841 and 1842 divinity had its place, and the Principal was also professor of theology. In the year 1871, a school of Theology was practically organized in Victoria

University. From this school in twenty years 350 students have entered the ministry of our Church. The school is now provided with a strong working faculty covering all the important parts of the most advanced theological curriculum in the work of the lecture-room.

Before passing away from the educational history of Ontario Methodism, there are a few names of the sainted dead who must receive special mention. The eloquent Dr. Richey was our first principal. The mighty Dr. Ryerson was our first college president. The brilliant Dr. Nelles built our college into a university. The noble Dr. Rice laid the foundations of higher education for our daughters, and the saintly Dr. McClure was the forerunner of our theological schools. The means for the foundation of a theological school were not given him, but for one branch of our Methodism he did the work of a divinity school by his own untiring efforts. The fruits of that effort stand among our best men of the pulpit and the pen to-day.

The special development of Methodist education in the Province of Quebec dates from 1872. The special circumstances of the Province had, from the beginning, separated its institutions of learning into two distinct classes, Protestant and Roman Catholic. As a matter of course, the Methodists at once ranged themselves with the supporters of the Protestant schools. With the limited Protestant population of the country, it would have been useless to attempt to maintain a system of Methodist schools and colleges. The Methodist interest in education thus centred around the Protestant academies of the Eastern Townships and the McGill Normal and High Schools. The university centre of the Province for all the Protestant bodies was fixed in the city of Montreal at a very early date, and the

McGill University has most nobly supplied the great public demand which it was created to meet. The only exception to the unity of this system was the founding of the Stanstead Wesleyan Academy in 1873. After varying fortunes, this academy, though still Methodist in its administration, is now unified with the provincial system, and is one of the chain of secondary academies or colleges which are affiliated with McGill University.

Some twenty-five or thirty years since, the honoured and Christian Principal of McGill University, with statesman-like sagacity, conceived the idea of surrounding the University with a group of Theological Colleges representing the great Protestant denominations of Quebec. The Presbyterian Theological College was the first of these to be completed. The Congregational soon followed, and in 1872, with the support of Rev. Dr. Punshon, then President of the Wesleyan Conference, the Hon. James Ferrier and others, procured from the Conference the resolution authorizing the establishment of the Wesleyan Theological College of Montreal, and subscribed some $50,000 to initiate the enterprise. At the same Conference the Rev. George Douglas, LL.D., was appointed the Theological tutor, and in 1873 classes were opened in the school-rooms of the Dominion Square Methodist Church. In 1874 the Rev. W. I Shaw, LL D., was added to the staff, as professor of Greek Testament and Church History, and to his business capacity and energy as Secretary, no less than to the commanding talents of the Principal, is due the success and growth of the institution. In 1879, it was incorporated by Act of the Provincial Legislature, and affiliated in Arts with McGill University. In 1883, it was provided with commodious and elegant buildings within the University

square at a cost of some $50,000, contributed by the late lamented Senator Ferrier and other wealthy Methodists of Montreal. In 1889, its charter was extended to embrace the power of conferring degrees in divinity, and it is now the second in number of students and extent of work of the four Theological colleges which surround McGill University. Since the foundation of this institution, over 150 candidates for the ministry of the Methodist Church have been educated in its halls. The staff consists of three professors, and the curriculum extends to the degree of B.D. The number of students enrolled last year was forty-two.

The educational institutions of Mount Allison University, Ladies' College and Academy owe their existence to the Christian philanthropy of the late Charles F. Allison, for many years a resident of Sackville, N.B. In the beginning of the year 1839, he proposed to the Methodist Church to furnish, at his own expense, an eligible site and suitable building for an academy. He further offered to contribute £100 a year for ten years for the maintenance of the institution. His offer was, of course, cheerfully accepted. The foundation stone of the building was laid on the 9th of July, 1840, and on the morning of the 19th of January, 1843, the building was opened for the reception of students. The late Rev. Dr. Pickard had, in the meantime, been elected principal, and on this occasion, in company with the founder and a few friends, and six or seven students who presented themselves for admission, a suitable religious and dedicatory service was held. The Academy thus founded for young men grew so rapidly, that at the end of the first decade, the annual attendance averaged 110 students. In 1850, Mr. Allison added to his noble gifts £1000 for the foundation of a second academy for young ladies.

At the head of this was placed the Rev. E. Evans, D.D., with Miss M. E. Adams as lady principal.

In the year 1858, on the motion of the generous founder, steps were taken for the establishment of a college, and a charter obtained for that purpose from the Legislature of New Brunswick. In the following year, the theological department, as the first element of the proposed college work was established, and in 1861 the Rev. C. De Wolfe was appointed Charles Allison Professor of Theology. In 1862, the full organization of the College was completed, and the college was opened in August of that year, under the Presidency of Dr. Pickard, with twelve undergraduates.

At the close of the college year, 1868-9, Dr. Pickard resigned, and was succeeded by David Allison, LL.D., as President of the College, and Principal of the Academy for young men, while J. R. Inch, LL.D., was appointed the Principal of the Ladies' Academy. Dr. De Wolfe was, in 1870, succeeded in the chair of Systematic Theology by the Rev. Charles Stewart, D.D., the present Dean of the Faculty of Theology, whose zealous, able and extended labours have done much for the general advancement of the college, as well as for his own chosen department. On the appointment of Dr. Allison to the Superintendency of Education in the Province of Nova Scotia, Dr. Inch became President of the University in 1878. In the year 1883, the foundation of the magnificent Centennial Hall was laid, and in the following year it was dedicated to the service of God and the work of Methodist University education. It is the finest college building as yet erected by Canadian Methodism. At the same time, the Methodists of the Maritime Province have made noble contributions to the endowment of their university which now, in staff and

equipments, ranks with the best in Maritime Canada. During the past year the Ladies' Academy has been enlarged by the addition of a beautiful building to be used as a Conservatory of Music. It also contemplates, in connection with the celebration of the fiftieth anniversary of the institution, in 1892, to add a commodious college residence to the present group of buildings, as well as to increase the present endowment.

As a result of eighteen years of college work, Mount Allison University has graduated 154 students in Arts and Science, and four to the degree of B.D. in Divinity. Among these are such men of note as the Hon. Mr. Justice Burbidge, Dr. Weldon, M.P.; Dr Stockton, Mr. Wood, M.P.; Dr. Sprague, Dr. Inch, Dr. A. D. Smith, Professors Brecken and Borden. These well-known names are representative of thousands who have been trained under the care of the present staff and their predecessors in office. The staff now includes eight professors. There were enrolled last year ninety-eight students in Arts, sixteen in Theology, 156 in the Ladies' College, and ninety-one in the Academy for Young Men.

The great work of higher education in what we, as yet, call the North-western Provinces of our Dominion, is still in its infancy. A system of public schools has been established, and secondary schools have been founded in Winnipeg, Brandon, Portage la Prairie, Regina and elsewhere. In all these the Methodist people take a leading interest, and will doubtless shape their entire future policy in harmony with them. The University of Manitoba, already organized, is based upon the federal principle, and already embraces four colleges. One of these, Wesley College, Winnipeg, was founded by our Church in 1873, but after a

struggling existence as a High School, was discontinued on the establishment of the Winnipeg Collegiate Institute. Immediately after the General Conference of 1886 preparations were made for the re-establishment of the college as a part of the newly-founded University of Manitoba. In 1888, the Rev. J. W. Sparling, M.A., D.D., was appointed principal, and a staff of professors selected, and work commenced. The first students, two in number, were sent up to the Provincial university for graduation in 1890, and at the examination of that year four scholarships were won by students of Wesley College. The attendance last year was thirty-five, including twenty candidates for the Methodist ministry. A professor of Theology has been appointed, and the foundation laid for a divinity school, as well as of a college in Arts. Four professors in Arts are employed, constituting in combination with an equal number attached to the Manitoba College (Presbyterian), a very efficient teaching staff. It is only needed that the Government of Manitoba should erect a common science hall, open to the students of all four colleges, to give the federated University of Manitoba the full strength needed for the most vigorous growth. This, and the development of the secondary schools throughout the Province, will enable this land of boundless resources to take a foremost position in the very near future.

The educational agencies of our Missionary Societies constitute a most important part of the contributions of our Church to this work. We borrow from the last report of the Educational Society the following summary statement:—

"The following is a list of the institutions: The Anglo-Japanese College at Tokyo; the Chinese Schools at Victoria, Vancouver and New Westminster, B.C.; 27 Indian Schools, viz.—In Ontario, 11; west of Ontario, 13; Quebec,

3; and four French Schools. The Woman's Missionary Society is vigorously prosecuting its educational work in connection with the Ladies' Schools at Tokyo, Shizuoka, and Kofu, Japan; the McDougall Orphanage at Morley; the Crosby Home, at Port Simpson; the Indian Boarding School, at Chilliwhack; and the Chinese Rescue Home, Victoria. Some of the institutions are extensively enlarging their operations—notably the French Methodist Institute in Montreal, for which large and suitable buildings have been completed in the western suburbs of the city. Rev. W. Hall, A.M., has been appointed Principal of the institution, which is designed to accommodate 100 students."

THE METHODIST COLLEGE, ST. JOHN'S, NEWFOUNDLAND.

"This institution has had marked success during the past year. Provided with a very fine suite of buildings containing most eligible school-rooms, etc., and with a good supply of apparatus for the laboratory and of other appointments for educational work, it has an efficient staff of instructors, two of whom are university graduates, and four others highly-certificated teachers. Besides, in the Primary and Model School it has two teachers of the first grade. The average attendance of pupils per quarter was 220 in the college proper, and 112 in the Primary School. Thirty-one persons were under training as pupil-teachers, and eleven received certificates. The Home provides board, etc., for non-resident students from the outports, and has had a most successful year under the management of the Rev. George P. Story, Guardian and Chaplain, supplying a need long and urgently felt by the denomination. The Methodist schools of the colony, numbering 135, are under the superintendence of the Rev. George S. Milligan, LL.D., according to whose

latest report, education is making much progress; the total attendance in these was 7,913, an increase of 496 during the year."

To obtain a complete view of the relation of the Methodist Church to the work of education, our Sabbath-schools must be taken into account. Embracing as they do, nearly 3,000 schools and a quarter of a million of pupils, they begin at the very foundations of the moral and religious work of which our colleges and universities are the copestone. This system which thus completed places our Church in the closest contact with the whole range of Educational work and influence in every part of our country, is perhaps the most complete to be found in any part of the Anglo-Saxon world. It affords the Church an unlimited facility for the combination of spiritual and religious truth, and influence with the intellectual growth and life of all our people. The masses and the most highly educated are alike reached by its influence. It is free from all the objections which lie against a church-state system, and yet it largely avoids the narrowness of isolation, and the weakness which in a young country must inevitably result from sectarian division in the work of education. It gives us all the breadth and wealth of resources of a national system with all the moral safe-guards and spiritual power of a religious system. The great duty of the present hour is the strengthening and perfecting of the system already established. Our fathers have laid the foundations, a second generation have raised the walls, which it is ours now to complete as a glorious temple of religion and truth.

In the year 1874 was begun the important work of unifying and strengthening our educational forces through a general Educational Society. The General Conference

which completed the first union established the Educational Society, embracing the entire educational work of the Church then united, and the present writer was appointed the first Secretary, with the Hon. W. E. Sanford as Treasurer. The advance of the whole Methodist people in liberal appreciation of the importance of their educational work has been since that date one of the greatest triumphs of our Church.

When in 1886 the General Conference resolved upon the new departure involved in the federation movement, the Rev. Dr. Potts was appointed Secretary, and was entirely set apart to that work. At that date the income of the Educational Society had never reached $12,000. Last year it was already more than $20,000. In the meantime the processes of organization and consolidation already described, were quietly progressing. The federation movement, with the sharp opposition it has provoked, has completed the awakening of our Church upon this subject, and we enter upon our second century with a noble wealth of resources already laid upon the altar for this work, and with the inspiration of the example of the Jacksons, Moore, Gooderham, Patrick, Macdonald, Walker (not to speak of living names, whom we trust to see long spared to the Church), to stimulate us for the future. With nineteen professors and 327 students in our university faculties of Arts, eleven professors and 144 students in our faculties of Divinity, and 1,262 students in our various academies, a noble work is now being done, and with the nearly one and a half millions of resources which are to-day being placed in our hands for this work, our responsibilities and opportunities for the future far surpass those of the past.

STATISTICAL RECORD OF THE PROGRESS OF METHODISM IN CANADA

DURING

THE FIRST ONE HUNDRED YEARS OF ITS HISTORY.

By the Rev. George H. Cornish, LL.D.

THE study of the numerical history of the first one hundred years in Canadian Methodism must prove to be of great interest to all lovers of Methodist doctrine and discipline in this great Dominion. In the year 1790, only a few months before the death of John Wesley, whose Centennial Memorial is to be celebrated by Methodists in all parts of the world on March 2nd, 1891, William Lossee, a young preacher, on probation for the ministry, in the New York Conference of the Methodist Episcopal Church in the United States, found his way into what was then known as Upper Canada. He visited the settlers, and preached in the neighbourhood of the Bay of Quinte, and along the St. Lawrence. In the summer of 1791 his Conference appointed him to Kingston as the first minister to the first circuit in Canadian Methodism. As a result of his faithful labours, he reported to the Conference of 1792 a membership of 165.

Thirty years later, when the First Canada Conference

was organized, there was reported for the year 1824: Ministers, 36; members, whites 6,094, Indians 56; total, 6,150.

Nine years more pass away, and we are brought to the period of the First Methodist Union, when the numbers reported were: 1833—Ministers, 81; members, whites 15,126, Indians 913; total, 16,039.

As the years rolled on, and the population of the country increased, Methodism continued to grow in numbers and influence. In 1854, the Hudson's Bay Missionary District and the Lower Canada District, both of which had been, up to that year, in connection with the British Wesleyan Conference, were, with the hearty concurrence of the Parent Body, annexed to the Canadian Wesleyan work. The following schedule will show the

STATISTICAL REPORT FOR 1854, AND THE TWO FOLLOWING DECADES.

Year.	Ministers.		Members.			
	Number.	Increase 10 years.	Indians.	Whites.	Total.	Increase 10 years.
1854	253	114	1,142	35,181	36,323	12,574
1864	536	283	1,664	53,898	55,562	19,239
1874	695	159	2,201	71,356	73,557	17,995

In 1874 a Union was consummated between the Wesleyan Methodist Church in Canada, the Wesleyan Methodist Church in Eastern British America, and the Methodist New Connexion Church in Canada. The numbers reported by these Churches, on entering the Union, were as follows:—

1874.

Churches.	Ministers.	Members.	Sunday-schools.		
			Schools.	Teachers.	Scholars.
Wesleyan Methodist in Canada.....	695	73,557	1,002	9,617	71,583
Wesleyan Methodist in E. B. A.	223	20,950	*154	*1,089	*9,000
Methodist New Connexion	113	7,439	356	2,571	20,635
Total	1,031	101,946	1,512	13,277	101,218

* Returns in Minutes of Conference incomplete.

The three branches of Methodism above-named being now united in one body, under the comprehensive name of The Methodist Church of Canada, was subdivided into six Annual Conferences. These, at the General Conference of 1878, reported a net increase for the Quadrennium of 134 ministers, 20,659 members, 221 Sunday-schools, 2,474 Sunday-school officers and teachers, and 19,754 scholars, as may be seen from the following schedule:—

1878.

Conferences.	Ministers.	Members.	Sunday-schools.		
			Schools.	Teachers.	Scholars.
Toronto	365	36,072	508	4,633	36,160
London	330	37,880	532	5,735	43,463
Montreal	220	22,850	293	2,310	17,627
Nova Scotia	106	9,912	164	1,305	9,352
New Brunswick & Prince Edward Is'd	95	7,871	147	1,030	8,028
Newfoundland	49	8,020	89	738	6,342
Total	1,165	122 605	1,733	15,751	120,972
Increase	134	20,659	221	2,474	19,754

From the statistical record of Methodism, as contained in the Minutes of the several Annual Conferences, and reported to the General Conferences, we turn aside to examine the numerical strength of Methodism as it is represented in the

DOMINION CENSUS OF 1881,

which was the last taken. As will be seen from the following figures, the record is one for which we may humbly and devoutly thank God. What hath God wrought? To Him let all praise be given! Who could have predicted that in the ninetieth year of its age in Canada, Methodism would occupy a position numerically in advance of all the Protestant Churches of the Dominion? We quote the largest denominations only:—

The Methodist population of the Dominion is....	742,981
" Presbyterian " " "	676,155
" Church of England " " "	574,818

While the entire population of the Dominion, from 1871 to 1881, increased at the rate of 25 per cent., the Methodist population increased 35 per cent.

We will now see how the above Methodist population is divided among the several branches of the Methodist family:—

The Methodist Church of Canada	582,963
" Methodist Episcopal	103,272
" Bible Christian	27,236
" Primitive Methodist	25,680
British Methodist Episcopal, African Methodist and Free Methodist	3,830
Total	742,981

If we examine the statistics of the Churches as given for the Province of Ontario, we shall find that Methodism was reported as being far ahead of all the other Churches, both Protestant and Roman Catholic. The figures are:

Methodists in Ontario	591,503
Presbyterians "	417,749
Church of England "	366,539
Roman Catholics "	320,839

We will pass over the report of the Quadrennium, as given at the General Conference of 1882, and refer to the Journal of the United General Conference of 1883. During the five years from 1878 to 1883, there was a net increase in the six Annual Conferences of 51 ministers, 6,039 members, 235 Sunday-schools, 1,030 Sunday-school teachers, and 11,348 Sunday-school scholars.

Henceforth the Methodism of Canada is to be united: The Methodist Church of Canada, The Methodist Episcopal Church in Canada, The Primitive Methodist Church in Canada, and The Bible Christian Church in Canada, having agreed on a Basis of Union, are to be known by the distinctive name of THE METHODIST CHURCH.

The numerical strength of the Four Uniting Churches may be seen in the following schedules :—

I. MINISTERS, MEMBERS AND SUNDAY-SCHOOLS.

Churches.	Ministers.	Members.	Sunday Schools.		
			Schools.	Teachers.	Scholars.
Methodist of Canada ..	1,216	128,644	1,968	16,781	132,320
Methodist Episcopal ..	259	25,671	432	3,182	23,968
Primitive Methodist ..	89	8,090	152	1,172	9,065
Bible Christian.....	79	7,398	155	1,299	9,699
Total	1,633	169,803	2,707	22,434	175,052

* Newfoundland, though not a part of the Dominion of Canada, is part of the Methodist Church of Canada, therefore the statistics of the Newfoundland Conference are here included.

II. CHURCH PROPERTY.

Conferences.	Churches.		Parsonages.			Total value of Churches and Parsonages.
	Number.	Value.	Number	Value.	Value of furniture.	
Methodist of Canada....	2,202	$4,438,435	646	$712,906	$102,933	$6,809,817
Methodist Episcopal	545	1,314,204	126	113,110	....	1,523,514
Primitive Methodist	231	....	50	....	....	402,266
Bible Christian	281	....	55	....	....	395,210
Total.....	3,159	....	877	....	....	$9,130,807

In accordance with the recommendation of the Committee on Conference Boundaries, the whole work was divided into Ten Annual Conferences. In the Eastern Section—three,

namely: The Nova Scotia Conference, the New Brunswick and Prince Edward Island Conference, the Newfoundland Conference. In the Western Section—seven, namely: The Toronto Conference, the London Conference, the Guelph Conference, the Niagara Conference, the Bay of Quinte Conference, the Montreal Conference, and the Manitoba and North-West Conference. Two more Annual Conferences have since been organized, namely: The British Columbia Conference, in May, 1887, and the Japan Conference, in June, 1889, thus giving a total of 12 Annual Conferences, 99 districts, and 1,329 circuits and missions.

We now pass over the encouraging report of the first three years of United Methodism, as given in the Journals of the Second General Conference, in 1886, and proceed to the reports of the several Annual Conferences as tabulated for the Third General Conference, in 1890. We shall thus more readily see how wonderful has been the increase during the seven years of Union—from 1883 to 1890.

	1883.	1890.	Increase.
Ministers and Probationers for ministry	1,663	1,748	85
Members (including those on trial)	169,803	233,868	64,065
Sunday-schools	2,707	3,173	466
Sunday-school Teachers	22,434	28,411	5,977
Sunday-school Scholars	175,052	226,050	50,998
Churches*	3,159	3,092	. . .
Parsonages	877	967	90
Value of Church Property	$9,130,807	$11,597,491	$2,466,684

* NOTE.—At the General Conference of 1886, a decrease of 216 churches was reported; this was owing to the fact, that after the union of 1883, a large number of the churches were closed, and subsequently sold; hence the total reported in 1886 was 2,943, but in the ensuing four years there was an increase of 149, showing a present total of 3,092.

It may be interesting now to notice the increase of

METHODISM IN THE CITIES

during the same period. The number of members as here given for 1883 includes the membership of all the uniting Churches, as reported to the several Conferences preceding the Union. The total membership in each city, multiplied by three, will give the probable Methodist population.

Name of City.	Members in 1883.	Members in 1890.	Increase in seven yrs.	Estimated Methodist Populat'n.
Toronto	4,358	9,813	5,455	29,439
Hamilton	1,437	2,978	1,541	8,934
London	1,807	2,879	1,072	8,637
Montreal	1,523	2,355	832	7,065
Brantford	691	1,482	791	5,446
St. John, N.B	783	1,410	627	4,230
Kingston	634	1,345	711	4,035
Ottawa	678	1,278	600	3,834
Halifax, N.S	833	1,205	372	3,615
Guelph	678	1,197	519	3,591
St. Thomas	641	1,195	554	3,585
Belleville	695	1,143	548	3,429
St. Catharines	676	770	94	2 310
Charlottetown, P. E. I.	473	561	88	1,683
Victoria, B.C.	129	465	336	1,395
Stratford	293	425	132	1,275

In the missionary and educational work, in the operations and conditions of the book and publishing house, in Toronto, in the periodical literature, and in the income of

the missionary and other connexional funds, there has also been a wonderful growth, and especially during the past seven years, but the time allotted to me for the preparation of this paper being so brief, in connection with the pressure of other duties, renders it impossible for me to examine the necessary data for the preparation of schedules showing the annual or quadrennial increases. I would, therefore, refer all who may desire further information on the items referred to, to Vol. II. of the "Cyclopædia of Methodism in Canada," covering the years from 1880 to 1891, which we hope to publish shortly.

In view of what has been achieved in the century of Methodism in Canada, now closing, and the foremost position occupied by Methodism in this growing Dominion, may we not expect that by the blessing of God this great Church, with her multiplied and ever-increasing agencies, will go forward in the work of winning souls to Christ, and so haste on the millennial glory of His kingdom?